

Jewish Social Service

B'nai B'rith Magazine

Volume XL, No. 9

JUNE, 1926



They Look Like Arabs

By E. D. Goitein

My Jewish Children

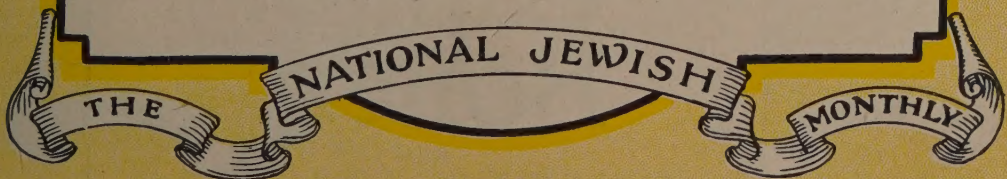
By Ida Lublenski Ehrlich

The New Keynote in Jewish Social Service

By Eugene Segal

Kant and His Jewish Correspondents

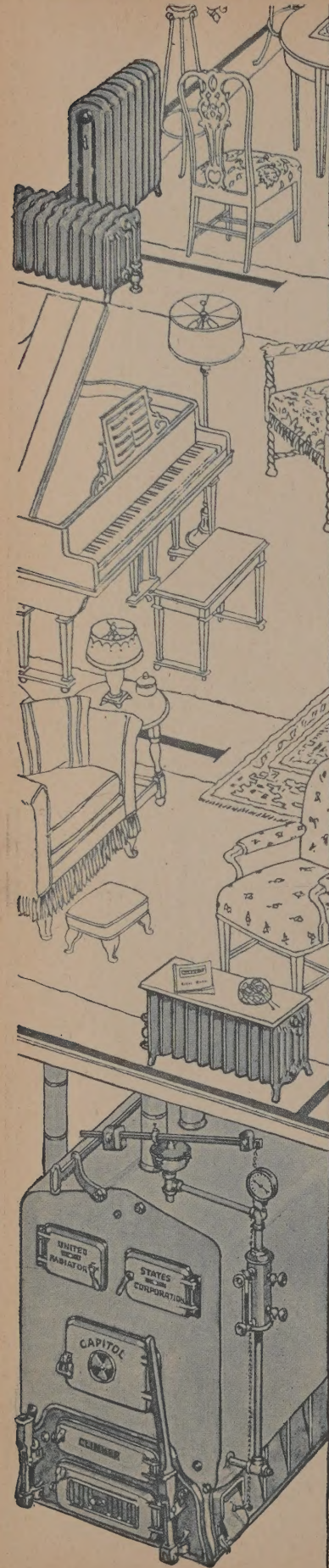
By A. A. Roback



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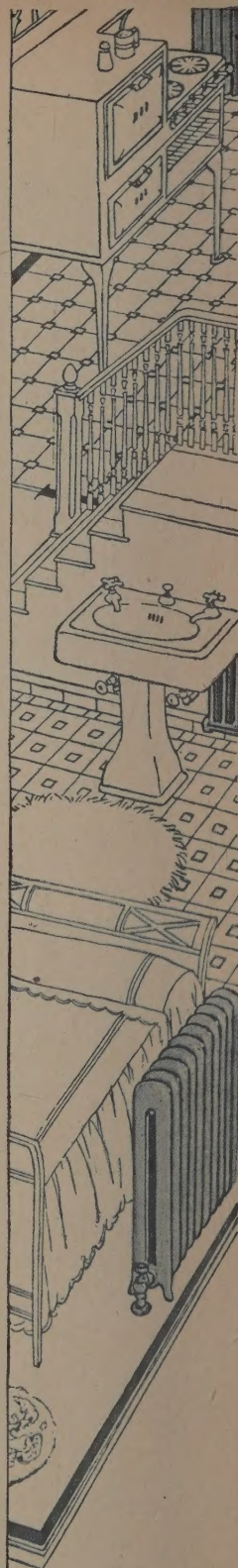
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A black and white photograph of four people. From left to right: a woman wearing a fur hat and a light-colored coat; a man wearing a cap and a dark jacket; a woman with short, dark, curly hair wearing a patterned dress; and a man in a dark suit and bow tie, holding a pipe in his mouth. A large arrow points from the top right corner towards the man in the suit.

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Our Contributors

¶ **E. DAVID GOITEIN** needs but little introduction to readers of this magazine. His charming, narrative method of describing Jewish types and communities which he has encountered in Europe and Asia, has attracted wide attention to his writings.

¶ **LOUIS M. CAHN**, Executive Director of the Jewish Charities of Chicago and past president of the National Conference of Jewish Social Service, originally was an "amateur" in the field of philanthropy, so that in his address which is reprinted herein, he speaks with personal knowledge of the relation of the Jewish layman to social work.

Since 1897, Mr. Cahn has been associated with numerous social service agencies in Chicago, and during the war held executive positions with the Red Cross in army camps.

¶ **IDA LUBLENSKI EHRlich** was a teacher in the public schools of New York and Brooklyn. She also is the mother of several children. So that she is doubly qualified to deal with the subject of the education of the Jewish young.

Mrs. Ehrlich was born in Russia, came to this country as a child, graduated from Hunter College, is the author of many short stories and of three popular one-act plays, "Twice Ever Thus," "One Hundred Dollars" and "Helena's Boys," the latter of which was acted by Minnie Maddern Fiske.

¶ **SAMUEL GOLDSMITH** is secretary of the National Conference of Jewish Social Service and Director of the Bureau of Jewish Social Research of New York City. He is a recognized authority on organization of Jewish community endeavor. By the scientific survey which he conducted in many cities he was instrumental in promoting modern methods and efficiency in the management of various Jewish social service agencies.

¶ **SARAH GOLDBERG** has written extensively on Jewish literature and a number of her articles have previously appeared in this magazine. While doing graduate work at Columbia University, she is making a comprehensive study of Jewish authors and their works.

¶ **YOSSEF GAER's** biography is best known through his story "Hannah's Children," which is appearing in serial form in this magazine. Yanovke, in Russia, of which he writes, is like the town of his birth, and many of the incidents in the story are taken from his own life.

In Our Portfolio

¶ **WE OPEN OUR** portfolio to give the readers a glimpse of what we have there to be printed for their delight in the near future:

"One humid summer day Chaim-Wolf Berezin, the peddler, entered a third-rate restaurant, slowly sauntered down the aisle past tables crowded with perspiring, coatless diners, and sank into a seat near one of the tables to the rear of the establishment."

So begins the story of "The Return," an excellent character study by Isaac Dov Berkowitz.

¶ **ABEL PANN!**

He is a German, but is no stranger to America where, toward the end of the war, the Association of Museums of the United States sponsored an exhibition tour of his pictures.

He is not merely an artist who is a Jew but is a Jewish artist in whom his Judaism is an element of his art.

The story of Abel Pann has been written by Dr. Israel Auerbach, our Berlin correspondent.

¶ **SARAH GOLDBERG** continues her absorbing narrative about Yiddish writers in the nineteenth century.

"There was one writer who seemed to look deeper and more cosmically into the life of his people about him," she writes. "A writer who saw much poetry, much mysticism and much beauty in the very life, in the very people, and in the very conditions which on the surface seemed so very colorless

and despairing. This man was I. L. Peretz."

Peretz is the subject of her next article.

¶ **WHAT OF THE JEWS** in the new agricultural colonies in Russia? We have in our portfolio an answer to the question by Z. Wendroff. He tells of a visit to one of the farm colonies.

He found the people not thinking of Bolshevism or Zionism, but saw that they were looking up into the heavens at a cloud, hoping it was a rain cloud. Their whole heart is in the land. Wendroff is a member of the correspondence staff in Moscow.

¶ **A LETTER FROM David Shore.** He has brought music into the colonies in Palestine.

He writes that he has found the love of music in the Jewish heart, but something more is needed. His letter to be printed in an early issue will reveal what this need is.

Jewish Calendar 5686

| | | |
|-----------------------------|---------|----------|
| 1926 | | |
| Rosh Chodesh Shebat..... | Sat., | Jan. 16 |
| *Rosh Chodesh Adar..... | Mon., | Feb. 15 |
| Fast of Esther..... | Sat., | Feb. 27 |
| Purim | Sun., | Feb. 28 |
| Rosh Chodesh Nisan..... | Tues., | Mar. 16 |
| First Day of Pessach..... | Tues., | Mar. 30 |
| Seventh Day of Pessach..... | Mon., | Apr. 5 |
| *Rosh Chodesh Iyar..... | Thurs., | Apr. 15 |
| Lag b'Omer..... | Sun., | May 2 |
| Rosh Chodesh Sivan..... | Fri., | May 14 |
| Shabuoth | Wed., | May 19 |
| | Thurs., | May 20 |
| *Rosh Chodesh Tammuz..... | Sun., | June 13 |
| Fast of Tammuz..... | Tues., | June 29 |
| Rosh Chodesh Ab..... | Mon., | July 12 |
| Fast of Ab..... | Tues., | July 20 |
| *Rosh Chodesh Elul..... | Tues., | Aug. 10 |
| 5687 | | |
| Rosh Hashonah..... | Thurs., | Sept. 9 |
| | Fri., | Sept. 10 |
| Fast of Gedalia..... | Sun., | Sept. 12 |
| Yom Kippur..... | Sat., | Sept. 18 |
| Succoth | Thurs., | Sept. 23 |
| | Fri., | Sept. 24 |
| Simchath Torah..... | Fri., | Oct. 1 |
| *Rosh Chodesh Chesvan..... | Fri., | Oct. 8 |
| *Rosh Chodesh Kislev..... | Sun., | Nov. 7 |
| First Day of Chanukah..... | Wed., | Dec. 1 |
| *Rosh Chodesh Tebeth..... | Mon., | Dec. 6 |
| Fast of Tebeth..... | Wed., | Dec. 15 |

NOTE: Holidays begin in the evening preceding the dates designated.
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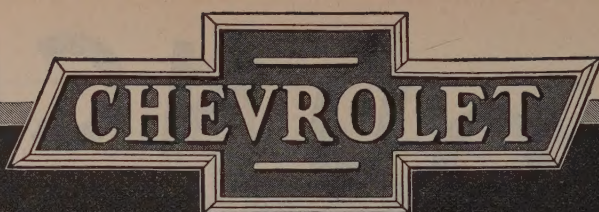
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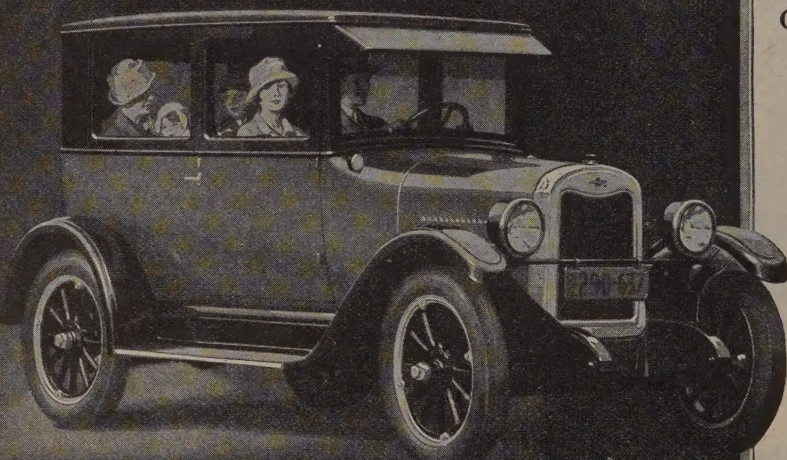
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THE B'NAI B'RITH MAGAZINE

The National Jewish Monthly

VOLUME XL

JUNE, 1926

NUMBER 9

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necessarily express the views of the editors of the B'nai B'rith Maga-
zine on the subjects treated therein.

Jewish Social Service

ONCE the servant only of the body, Jewish social
service now seeks means whereby, thru Jewish
education, the spirit of youth may be made strong
against its temptations.

There are two roads. On one walked Jewish Social
Service, lifting up those who had fallen by the way,
feeding the hungry, healing the sick. On the other
road walked Judaism. It concerned itself with the
spirit of the Jew, with his devotion to the Law.

Now the two roads are seen to have come together
and Jewish Social Service and Judaism are seen to
walk hand in hand.

And Social Service says to Judaism: "I have fed
the hungry and lifted up the fallen. My work is

becoming less because of the increasing well-being of
our people and because of immigration laws that keep
large numbers of our people from these shores. But
my hands seek for new work to do and now it is
my desire to serve Judaism and Jews.

"I have helped the Jew in adversity; I wish now
to help the Jew in his prosperity and to save for him
his Jewish spirit which, it seems, does not flourish
so well in prosperity as in adversity."

And the two walk together.

* * *

Thru this picture we have attempted to present
Jewish social service in its new role in which it
was revealed last month at the National Conference
of Jewish Social Service in Cleveland.

Once the servant only of the bodies of the poor,
Jewish social service now reaches out to serve the
spirit of the Jew as the hand-maiden of his religion.
In the capacity of the hand-maiden it has always
served in behalf of Judaism, but now it is seen to
serve Judaism itself.

In this new capacity Jewish social service concerns
itself with Jewish education, seeing that religious
teaching is a social force that has vitally to do with
the upbringing of the child. The old problem of the
child flowed from poverty; the new problem comes
from prosperity which has a tendency everywhere—
among Jews as well as non-Jews—to weaken the hold
of the old moralities.

* * *

In many communities Jewish social service now is
observed as the diplomat uniting in good will the
houses of Jewry—the Jew of the old immigration and
the newer American Jew who despite his later arrival
has achieved a fine success in every community.

Jewish social service workers appear in various
communities as the mediators in industrial disputes
in which the workers as well as the employers are
Jews or non-Jews—to the end that the good name of
Jewry shall not be diminished by unseemly strife.

Jewish social service is seen now calling all Jewry
to participate with it in its work, enlisting the Jew-
ish spirit and giving it conscious direction.

These developments were presented to the conven-
tion in a paper by Dr. Maurice Hexter of Boston.

* * *

In these new manifestations B'nai B'rith finds great
satisfaction since it is founded to further unity be-
tween the houses of Israel so that they may be one
house; to further peace in Israel so that the good
name may not be diminished; to give conscious di-
rection to the Jewish spirit of the layman thru the
social service enterprises in which B'nai B'rith is
engaged.

On The Passing of Oscar Straus

HE belonged to a great time in the statesmanship of America—that time when ideals were put into American politics after a long period during which politics was the business of “practical men.” The political and personal associate of Roosevelt, he was one of the pioneers of the new order which challenged the control of government by the interests of special privilege. From the leadership of these pioneers and their great chieftain there sprang a new inspiration that vitalized American politics.

Not only was this inspiration felt in the national government but, sweeping the country, it made over the politics of states and cities. Everywhere popular government was strengthened; everywhere cities, inspired by the leaders at Washington, took account of their political sins and time-honored bosses fell and political machines crumbled.

Oscar Straus was one of the group of elect who joined with Roosevelt to be the prophets of the new ideal. A man of vision, a leader of men, a noble gentleman, he was singularly fitted for this role.

This was his greatest public service. Much has been written about the honors he attained in the course of his public career; but by this service through which he left his mark on American life he will be remembered.

The Age of Madame Bertha Kalich

BERTHA KALICH, the actress, recently was asked how old she is. “I am at least 2,000 years old,” she replied. “We Jews are all at least that old. This is the age of the spirit we have inherited. It is rich with the suffering and the sacrifice and martyrdom of 2,000 years. It is courageous with the courage of a spirit that has seen great adversity and has felt a beneficent power lifting it up from the depths. It is artistic with the art of the spirit that has felt deeply of life for 2,000 years.”

Nobly spoken. The Jew needs to feel his kinship to the great past, to realize his possession of a mighty inheritance, and to feel his part in the majestic drama of his history. We can not live as Jews by social service alone; we can survive as Jews only as we feel deeply our spiritual inheritance.

But a proud past is not something for a people to live on; it must be lived up to.

Shall We Establish a Ghetto University?

THERE are good people who, alarmed by reports of discrimination against Jews in American universities, say: “Let us establish a Jewish university.”

Have we emerged from the walls of the ghetto only to build new walls about ourselves with our own hands?

Have we gained our right to share in the common life of the land only to shut ourselves off as a people apart?

Have we come this far in our progress as American citizens only to turn back to the narrow life from which we came?

Where is the end of isolation?

If we isolate our children from public education, will not others soon come to think of us as separate

people to be isolated from the business, the professions and the politics of communities?

Shall we run away because here and there some one shouts “booh” at us?

We Pass the Laurel to Herbert Samuel

THIS month we place Sir Herbert Samuel on our Roll of Honor for Jews Performing Distinguished Public Service.

It was he who drafted the formula for peace that put an end to the general strike in Great Britain. When the obstinacy of both sides had brought the great strike to the point of dangerous crisis, Sir Herbert stepped in with a reasonable proposal of peace that both sides were obliged to accept.

He emerges great among Englishmen and glorious among Jews. Those countries of Europe that curtail the civil liberties of Jews might well observe the grandeur of the service of this Jew, a free citizen.

The News of Good Will in the World

JEWISH Telegraphic Agency dispatches reported recently that the compulsory Sunday observance law in the Republic of Greece had been modified to permit Jewish merchants to open their stores three hours on Sunday. “The President of the Republic in making this announcement, added an expression of regard and good will for the Jews of Greece,” the report stated.

On the same day dispatches reported that the chief of militia in Kanieff, Russia, had been removed from office by order of an investigation commission. The investigation found that the chief of militia had helped to spread a ritual murder libel. He will be tried by the social-political court.

If the promises of Roumania could be trusted, we might have included among these notes of good will in the world the report that the prime minister of Roumania had promised relief to the unhappy Jews of that country.

Increase of the Quota to \$25,000,000

IT IS announced that the quota of the United Jewish Campaign has been increased from 15 millions to 25 millions. This increase is based on observation of the needs of the Jewish sufferers in Eastern Europe which became greater instead of less with time.

“The Jewish situation in Europe is vastly more serious than a year ago,” says David A. Brown, national chairman of the campaign. “We feel that the Jews of America will welcome this increased quota and even oversubscribe to it.”

In the meantime, Jews of the city of New York to whom was assigned \$6,000,000 of the quota, have given a demonstration of finest devotion to noblest service. Their zeal inspired their non-Jewish neighbors who joined them in giving generously to the great fund. They organized by industries for the drive and each industry had its quota. The theatrical division was further divided into groups; the actors of the legitimate stage were in one group; the vaudeville actors in another; the orchestra men had a committee of their own and so had the stage hands. Non-Jews—William Brady, E. F. Albee, Winthrop Ames, Harry

Frazer—were on important committees of the theatrical division.

When the fund had reached \$5,000,000, William Fox, moving picture producer, who was chairman of the New York drive, announced that he would give an additional \$50,000 when the full quota was reached. He had already given a quarter of a million.

The devotion of New York should serve an inspiring example to all American Jewry.

The Jew and the Polish Revolution

IT IS written that the leopard once had himself painted to conceal his spots.

"He is no longer the ferocious leopard," exclaimed the other members of the animal kingdom. "He no longer has spots."

But they were soon disillusioned, for they saw only his color had changed; he was the same ferocious leopard.

Then they said: "The leopard removes his spots, but the spirit of the leopard does not change. He is still a leopard."

We fear the fable applies to Poland that recently has changed governments by revolution. Poland has changed governments but what can change the spirit of the Pole whose boundless hate has been poured out for an unparalleled economic pogrom against the Jews of Poland?

The war set Poland free from a long bondage but the Poles remained slaves to their vicious passions. The political condition of Poland changed, but the Pole did not change and he has employed his political freedom to institute persecutions which for cold, calculating cruelty outdo the more violent pogroms of their former Russian masters.

The Jews of Poland, it is reported, are adhering to Pilsudski who, it is said, is not unfriendly to the Jews. But Pilsudski, as the government, can flourish only as he reflects the temper of the people.

Fifty Years of Ethical Culture

FIFTY years ago Felix Adler departed from the house of Israel to organize the Ethical Culture Movement for the promotion of "the knowledge, the love and the practice of the right."

The ancient religious teachings he believed to be inadequate for modern life which, he said, needed more light than could be found in the Old and New Testaments. He established a Meeting House in which he inscribed the words: "The Place where men seek the Highest is holy ground."

The ideal of Felix Adler and his followers was "to produce a new excellence in the nature of man, to change the externals of life with a view to the effect which such changes will have on the inner life." To this end they have devoted themselves to tenement house reform, to child labor reform, to better industrial relations, to social reconstruction, to peace movements.

But fifty years later the Ethical Culture Movement is scarcely less feeble than in its beginning; its followers are few; it has not been a substitute for religion, nor has it become a religion. Religions can not live by social service alone.

The fine idealism of Felix Adler could better have served in the house of Israel. In this house it is also

the ideal "to produce a new excellence in the nature of man"; here Adler would have had the co-operation of multitudes of serving men whose idealism is an ancient inheritance.

The leadership of Felix Adler, inspired by Judaism, would have been glorious in the house of Israel.

An Inscription for a Corner-Stone

IN THE city of New York there has been begun the construction of a Yiddish Art Theater which is to be of ancient Hebrew architectural design. May we suggest a suitable inscription for the corner-stone?

The Yiddish Art Theater—The Expression of a People Long Deprived of the Externals of Beauty, But Who Cherished Beauty Within Their Hearts, Handing It Down to Their Generations, an Ever-Glowing Spark.

In the Land of Their Adoption Their Love of Beauty, Long Suppressed, Bursts into Brilliant Light, a Cultural Gift to the Nation.

The Jewish Enrollment at Harvard

IT HAS been pointed out with a tone of reproach that since 1895 the enrollment of Jews at Harvard has increased 650 per cent.

To which one may answer: We do not apologize for this; rather we are proud of it. A large portion of this increase is of the sons of immigrants who have come to America in the past thirty years. Here the parents labored in sweatshops and on the roads under peddlers' packs; there was poverty, but they took from the bread of their mouths to give to the education of their children.

The land took them in and for its opportunities they have attempted to make return with that which America most needs—educated men. In assisting in the fulfillment of the aims of these devoted parents, Harvard, it may be said, is serving a great American purpose.

When Knighthood Flowers in Berlin

THE poet Chaucer tells of a knight who was "a worthy man" and "loved chivalry, truth and honor, freedom and courtesy." And this gallant knight has been the exemplar for knightly gentlemen ever since Chaucer.

We sing today of the doughty knight, the Baron Engelhardt of Berlin. Brave are the Hackenkreuzler but braver than all is Engelhardt, their leader. It was last Christmas eve that he fared forth upon the streets of Berlin to battle for the honor and the glory of the Hackenkreuzler.

Neither the sight of old age nor of decrepitude stayed the hands of this sturdy champion, and when he beheld an aged Jew upon the street he was nothing daunted, but leaped upon him crying: "Kill the Jew." And with mighty blows he struck him down with the aid of his valiant band. This being, alas, a time when knighthood is not always honored, the baron, fleeing from the scene of combat, was seized by the driver of a taxicab and handed over to the police.

The Jew proved to be Professor Gregorius Itelsohn, a writer and scientist, age 74. It was last month that he died of his injuries.

A Cross-Section of Jewish Life

Religion



A NEW YORK Jewish paper reports that a Bar Mitzvah was recently heard over the radio of a New York broadcasting station, the services having been performed by the same enterprising gentleman who was responsible for reading wedding services for the first time over the radio.

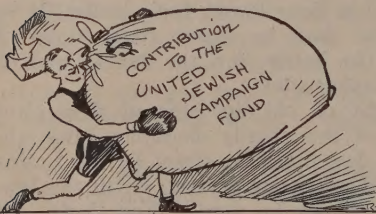
UNITY is being established among the orthodox, conservative and reform groups of American Jewry. The Synagog Council of America, representing the three congregational divisions, recently was established under the chairmanship of Dr. Abram Simon, of Washington, D. C.

The aim of the Council is "to promote fellowship and mutual co-operation in religious endeavors among all Jewish organizations in America."

THE Union of American Hebrew Congregations and the Central Conference of American Rabbis will send delegates to England to participate in the formation of an international Union of Liberal Jewish Congregations. This conference will be held in London July 11th and 12th.

THE Synagogue Council of America at a recent meeting in New York, issued a protest against Saturday soccer games played by the Hakoah, an all-Jewish team of European athletes.

Philanthropy



BENNY LEONARD, retired undefeated lightweight champion of the world, plans a bout this summer with Mickey Walker for the benefit of the United Jewish Campaign.

William A. Brady, of the Amusements Division of the campaign, made

the statement that if Leonard would fight, he could raise \$500,000. Whereupon Benny got in touch with the State Athletic Commission for permission.

GIFT of \$50,000 trust fund by Mrs. Bertha V. Guggenheimer, of Lynchburg, Va., to establish non-sectarian playgrounds in Jerusalem, Haifa, Tel Aviv and other Palestinian towns, has been announced.

Mrs. Guggenheimer established one playground in Jerusalem when visiting that city last summer.

AN appeal by leading non-Jewish clergymen and publicists was issued to Christians in America to raise a fund of \$15,000,000.00 to match the fund raised by the United Jewish Campaign for alleviating the distress in Europe.

The signatories to the appeal are members of the "Amos Society," an organization "for the propagation of the lofty humanitarian doctrines of the Hebrew prophets from Amos to Jesus of Nazareth."

LIONEL J. SOLOMON of New York left his estate of nearly \$2,700,000 to the New York Foundation, a Jewish charitable trust, the interest to be devoted to philanthropic work.

SINCE the establishment of the Keren Hayesod in April, 1921, until January 1, 1926, it has spent \$10,414,625 in colonization work in Palestine, a report shows.

Agricultural colonization will continue as the major activity of the Keren Hayesod, \$3,236,940 having been spent on this phase of the Keren Hayesod's program.

THE United Jewish Campaign in New York closed May 24 with the city's quota of \$6,000,000 over-subscribed by \$656,000. The quota originally assigned to the city was \$4,000,000 but the local committee rejected it as being too small.

New York's drive was started April 25th. Among the large donors were more than 60 persons who contributed sums ranging from \$10,000 to \$400,000. The largest contributor was Felix M. Warburg.

"This will be a stimulus for the rest of the country," David Brown, national chairman of the drive said. "As New York goes, so goes the rest of the country."

Social Welfare



MODIFICATION of the immigration law to permit 35,000 wives and minor children of declarants to enter the country, has been urged upon President Coolidge by Senators Wadsworth, of New York and Butler, of Massachusetts.

THE wives of naturalized American citizens, who were married before September 22, 1922, are now allowed to enter the U. S. A. in full enjoyment of their former matrimonial citizenship.

Under previous rulings these women have been allowed to enter the U. S. A. only as alien wives of American citizens.

The women affected by the new ruling include hundreds of wives whose husbands, after coming to this country, have acquired citizenship while leaving their families abroad with the intentions of bringing them to the States for permanent residence later.

JAMES N. ROSENBERG, head of the Agro-joint, the agency of the Joint Distribution Committee for colonization work in Russia, has returned from a tour of inspection of Jewish farm colonies and small towns in Russia.

Art

Jascha Heifetz plays to an audience of 10,000 in Palestine



JASCHA HEIFETZ, the violinist, says the Jerusalem correspondent of the London "Daily Express," played to a large audience in Tel Aviv, Palestine. He gave seven concerts in five days, devoting the entire proceeds to the advancement of musical education among Jews.

He gave a free open air concert to a large co-operative colony on the plain of Esdraelon, composed of two thousand Jewish workers, many of whom trekked all day over dozens of miles to attend. The artist's stage was a rock, and the surrounding boulders served as seats for the vast audience.

THE corner-stone of the Yiddish Art Theater, Second avenue and Twelfth Street, New York, was laid May 16th. It will be occupied next season by Maurice Schwartz and his Yiddish Art Theater players. The design of the theater will be of ancient Hebrew architecture.

PALESTINE continues to reward the work of the excavator with its archaeological treasures. Professor Bade, of Berkeley University, found pottery dating back, it is believed, to 2,000 years before the Common Era. A cistern of solid limestone has been unearthed and identified with the one into which Ishmael threw the body of Gedaliah after murdering him. Rev. R. Canneau, of the Ecole Biblique de St. Etienne, who is in charge of French excavations in Palestine, announced the finding of the altar built by Joshua after the Israelites captured Jericho and Ai.

PALESTINIAN folk songs, gathered by A. W. Binder, American Jewish composer, will be published by the Bloch Publishing Co. Yemenite melodies, dance songs of the Chalutzim, national songs, love songs and songs without words, form the contents.

HENRI BERNSTEIN'S "Israel" recently was presented by the Jewish Drama League at the Strand Theatre in London. The play centers about the tragic figure of a French Anti-Semite who deliberately insults an elderly member of his club in order to force him to accept his challenge to a duel.

The anti-Semite's mother implores him not to fight and when he insists on hearing her reason she discloses the fact that his intended opponent is none other than his natural father. The young man cannot bear the idea that he is the descendant of a Jew and he decides to end his life.

CHAIM NACHMAN BIALIK, Hebrew poet who now is touring the United States, was received by President Coolidge at the White House last month.

In Hebrew, he thanked the President for his approval of the Balfour Declaration.

Foreign



DEPUTY BELA FABIAN, Jewish member of the Hungarian Parliament, has challenged Count Szechenyi to a duel to wipe out an insult offered the Deputy on the legislative floor.

FOLLOWING an appeal by Chief Rabbi Israel Levi, of France, a number of Jewish notables, with the support of the French Rabbinate, have founded the "Palestinian Organization of the Jews of France" which proposes to "assist agricultural and industrial enterprises, as well as religious and social institutions existing or to be founded in Palestine, without taking part in the national and political questions which Zionism raises."

THE prominent Madrid newspaper ABC, in a recent leading article, requested the government to induce the Spanish Academy of History to issue an official confirmation of the fact that Columbus was a Spaniard and not an Italian, born in Genoa. Spanish Historians assume that Columbus introduced himself to Ferdinand and Isabella as Genoese because his mother was Jewish and he was anxious to escape the persecution by the Inquisition.

THE segregation of the Jewish population of Germany in concentration camps and the confiscation of their property, was the plan of the monarchist revolt recently unearthed by German police. This information is contained in a report of the Jewish Telegraphic Agency.

THE incongruities of Jewish life in Soviet Russia were shown in the recent banishment of a woman by her own brother, Gregory Zinovieff, leader of the Third International.

Zinovieff signed the papers exiling his sister to Palestine because of her Zionist activities.

DURING the general strike in England, the Jewish Guardian, published in London, was issued in skeleton, mimeographed form. In one edition, the paper pledged its support to His

Majesty as against the strikers, claiming that "freedom without law, liberty without the Torah," is a vain and an anarchic thing.

FOLLOWING the successful conclusion of the Pilsudski revolt in Poland, Tadeusz Dymowski, president of the anti-Semitic boycott organization, was arrested on a charge of conspiracy, the Jewish Telegraphic Agency reports.

Anxiety of Jews throughout the world over early reports that pogrom activities were prevalent during the revolutionary disturbances, was put to rest with a subsequent denial.

Plans now are under way whereby representatives of the national minorities, including the Jews, will present a united front in the election of a new president.

THE historic achievement of Sir Herbert Samuel, former High Commissioner in Palestine, in bringing the recent general strike in England to a speedy conclusion, is warmly acclaimed by the British press.

The Marquis of Reading, the only Jew ever to acquire this rank, has been appointed Chairman of the Reorganization Committee, which is to report to the government on reorganization of the key industries.

Education



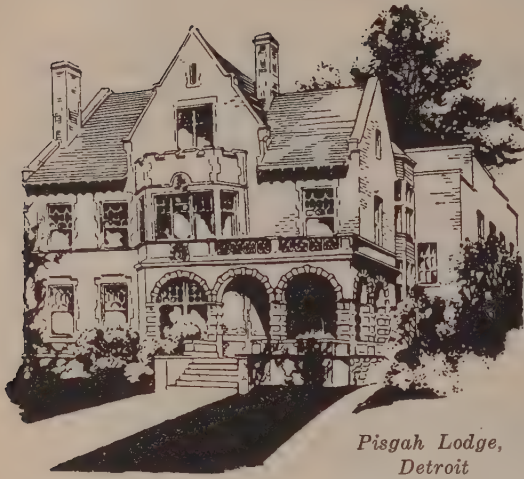
THE first commencement exercises of the Jewish Institute of Religion was held May 26. Rabbinical degrees were conferred upon thirteen graduates.

Dr. Stephen S. Wise founded the Institute four years ago and is its Acting President.

"THE ZIONIST," a new periodical, made its first appearance May 15th. The paper is published fortnightly by the League of Zionist Revisionists and is edited by Vladimir Jabotinsky and Johan J. Smertenko.

A NEW translation of the Hebrew Bible into German, by Dr. Martin Buber and Dr. Franz Rosenzweig has been published in Berlin.

News of the Lodges



*Pisgah Lodge,
Detroit*

THE splendid, newly-completed clubhouse of Pisgah Lodge No. 34, Detroit, was dedicated May 2. The ceremonies on this occasion continued from early morning until midnight, and included the initiation of 300 candidates for membership, who were known as the Aaron Droock class.

The program of dedication was under the direction of Julius Deutelbaum, president of Pisgah Lodge. Addresses were delivered by Samuel J. Leon, president of District Grand Lodge No. 6, Rabbi Leo M. Franklin, Judge Frank Murphy, Rabbi A. M. Hershman, Rev. Lynn Harold Hough and Mrs. Harry Fleishman.

* * *

A STATEMENT by R. Kliffer, secretary of Winnipeg Lodge No. 650, may help other lodges in determining what is of interest to their members.

"Non-Jewish speakers and subjects which have nothing to do with Jewish life and thought, do not attract as large audiences among our members as do Jewish lecturers and topics," Brother Kliffer writes.

A recent address by Brother Max Steinkopf, on "The Suez Canal, Disraeli and Balfour," occasioned one of the largest meetings that Winnipeg Lodge ever has held.

* * *

THE United Jewish Campaign in Greensboro, N. C., and in the State, was very largely a B'nai B'rith affair. Carolina Lodge No. 602, Greensboro, contributed most of the workers and many of the officials to the campaign.

"It is not only in Jewish affairs that members of the Order in Greensboro and the entire state are active," writes

Joseph Klein, corresponding secretary of Carolina Lodge. "You will find them represented in every municipal movement of any magnitude which requires brains or work."

* * *

A QUOTA of \$30,000 for the Federation of Jewish Charities, of Camden, N. J., is being raised largely with the help of Camden Lodge. Sigmund Schoenagle, first President of Camden Lodge, is chairman of the drive, Dr. Goldstein is chairman of the Banquet and Speakers' Committee, Brother Herman

Oden is treasurer and Brothers Dr. Cooper and Dr. Cutler are members of the Executive Committee.

* * *

TO equip the B'nai B'rith Infirmary Building at Denver is the object of a \$75,000 campaign being conducted by District Grand Lodge No. 4.

* * *

ZION Lodge No. 62, Columbus, Ohio, was seen in a new role recently when members staged a minstrel show. The performance was quite professional, according to critics. Hartman Theater was filled to the last seat, and the proceeds will be used for B'nai B'rith purposes.

* * *

ESTABLISHMENT of a B'nai B'rith Hillel Foundation at the University of Missouri was urged by Dr. J. Kangisser, of St. Joseph, Mo., speaking before the last monthly meeting of Kansas City Lodge.

* * *

THE memory of Thomas Kennedy, non-Jewish champion of Jewish rights in Maryland, was honored by a pilgrimage to his grave May 23, led by Menorah Lodge, Baltimore.

Both Jews and Christians visited Hagerstown to pay their respects to the man who dedicated his life to removing legal disqualifications from Jewish residents of the state.

* * *

AN essay contest for Jewish children of Springfield, Mass., is being conducted by Springfield Lodge, No. 684. Topics to be treated are "The Moral Lessons of the Bible Stories"; "Influence of Judaism in the Conduct of Life"; "Important Events in Jewish History," and "Judaism in America."

GILEAD Lodge, Milwaukee, demonstrated one way in which B'nai B'rith organizations may concretely manifest their interest in the B'nai B'rith Hillel Foundations.

The lodge took charge of and appointed judges for the debate between the Hillel Foundations of the University of Wisconsin and of Ohio State University, which was held at Milwaukee May 16.

The subject of the debate was "Resolved, That Religious Education, with Certain Restrictions, Should Be Included in the Curriculum of Public Schools."

* * *

SCHOOLS, banks, stores and public offices in Grand Rapids, Minn., closed for a day as a tribute to Ben L. Lieberman, member of Covenant Lodge No. 569, who died April 12. Church bells tolled during the funeral services, and many of the residents of the town followed the body to Duluth to attend the burial.

Brother Lieberman came to Grand Rapids from Poland in 1900 and until recently was the only Jew in town.

* * *

"TO cement all Jewry, whether of Orthodox or Reform affiliations," is one of the aims of Sholom Lodge, Miami, Fla., outlined by President Benjamin Axelrod in an announcement of his platform.

The lodge was instrumental in having anti-Semitic posters removed from public places and is investigating reports that Jewish physicians have been refused hospital accommodations for their patients.

* * *

LONE STAR Lodge No. 210, Houston, Texas, does not dissociate religion from its fraternal and benevolent activities. Thru the efforts of the Lodge, one Sabbath during March was designated as a B'nai B'rith Service, and rabbis of both Reform and Orthodox congregations delivered sermons on the work of the order. The Lodge hopes to be able to have the practice continued on one Saturday each year.

* * *

THE convention of Aleph Zadek Aleph, the junior order of B'nai B'rith, which was scheduled to take place at St. Paul, Minn., July 1st, 2nd and 3rd, has been postponed until the three days beginning July 11th.

They Look Like Arabs

By E. D. Goitein

"Arabs in Looks, Arabs in Dress, but They are Different"

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THEY are chocolate-colored fellows. At first you would say they are Arabs. Arab in looks, Arab in dress, and what they talk must surely be Arabic. Yet there is something about them. It is hard to define. Perhaps it is the glossy black curl that hangs mischievously over each ear. No Arab has such curls. Perhaps it is their complexion, a darker chocolate than that of the true Arab. It is difficult to put your finger on the contrast. But they are different.

They struck my fancy in Tel Aviv, they intrigued me in Jerusalem, they captivated me at Rehoboth. By picking up a bit here, a bit there, by questioning one here, talking to one there; now bargaining with them, now praying with them, I managed to find out a good deal about the lives of these chocolate-coloured Arabs of the Jewish faith. They are the Yemenites.

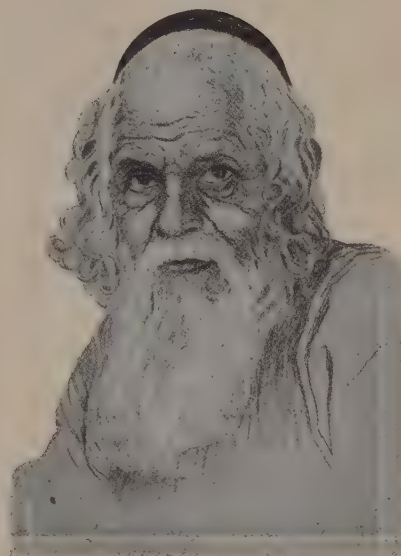
They come from Yemen, and Yemen is in Arabia so that I have a right to call them Arabs.

There were Jews in Arabia long before there were Americans in America. In the days of Mohammed, there were important Jewish tribes under their own Jewish chieftains. But the prophet of Allah had no love for independent people who would not accept his Koran. The alternative to acceptance was the sword. So the Jews of Arabia, began to disappear. A few lingered here and there, and this remnant, after cen-

turies and centuries of hard living and easy dying, managed to keep itself distinct until the end of the nineteenth century. Then these Jews aroused the interest of European Jews. They were in a shocking condition economically, but spiritually and religiously they were sound and healthy. Not so long ago large numbers were brought to Palestine. It is these "Temanim," usually classed together with "Sephardim," the "Moghrabis" and the like, considered by the elite the riff-raff of the country, who form the subject of this sketch. I owe these people an apology for having once written somewhat disparagingly of them. Like the Psalmist who spoke in haste, I wrote in ignorance.

You will come with me to Jerusalem. Leave your Baedeker at home; tell your guide you do not need his services; and tell your chauffeur not to wait for you this morning. Come with me on foot. You must rub shoulders with all sorts of men,—Arabs, Abyssinians, Soudanese, Russians, Galicians, Bokharians. You will pass women with veils over their faces, women with shaitels, shameless Westerners with neither veils nor wigs. You will all but fall over little children who crawl under your feet. Come along through this narrow serpentine alley, alive with a hundred different types of humanity, alive with the eager bargaining of acute sellers and wary buyers; where no prices are marked, where men barter with as much zest as those in other countries play games; where as much time is spent in buying a silk scarf as a talmud student devotes to the laws of purity.

Do you hear? Above the market din, rising and falling, now loudly then softly, a rhythmical tattoo of hammer blows? Tread softly. There he sits on a little box, as if he were part of the wall, as if he had grown into it. You cannot see his face. All



you see is the tassel on his turban shaking as he shakes, his side curls waving as he bends forwards, backwards and sideways. He is bent almost in three. A little hammer in one hand, a little brass pot supported on his knee in the other. He is hammering out a design with a finesse that is unbelievable, a sure touch that leaves one aghast. Tap, tap, tap, and the little pot responds with its magic ring. Let us have a word with him.

"Peace be upon you, sir."

There is no reply. He is intent on his design. He is just doing the finishing touches and the outside world is lost to him. We wait another minute.

"Sir, peace be upon you," we say in Hebrew.

Tap, tap.

"Aleichem shalom," he replies, but scarcely looks up. Then another tap.

"Will you sell us that little pot?"

"It is not finished."

"When will it be finished?"

"A day,—two days."

Then he bends over his work, another tap, and he places the pot in the fire that burns next to him. Three days or more to hammer a design on a little pot! But he loves his work. He has few wants so that the small remuneration he receives is just enough to keep the life in his body. Tap! Tap! Tap!

The Yemenite is famous, too, for his silver filigree work. He has no

equal anywhere in the world. He will turn out the most ornate of designs, the daintiest of patterns. This is an art which he has made his own for centuries. It is a sad fact that the market for filigree is vanishing. There is no demand and the Yemenite finds his superb work unsold. Gradually he stops, leaves the ranks of the filigree workers and joins that host of poor Sephardim who do any menial work that falls in their way.

Come with me now to Rehoboth, the colony which has banished the ghetto stoop. Here, there is a quarter given over to the Yemenites, where they observe their old customs with a conservatism that is as rigid as it is sincere. No breath of doubt has ever blown over their religious beliefs, and, with an orthodoxy that is almost fanatical, they carry on the Judaism of their fathers. And so—tragedy. It was the talk of Rehoboth when I was there:

Isaac—so I will call him—had one daughter. She was his only child. Her mother had died when she was born, eighteen years before. He had married again, but his new wife had given him no children. He was not a demonstrative father. Quiet, undistinguished, he lived his life in the Yemenite quarter, and no one would have suspected that the only thing in life that interested him was his daughter. They were not often together; they seldom spoke to one another. I caught sight of her in one of the colonies in Galilee. She had a face that is not easily forgotten and accounts for the facts that I am about to relate.

Her eyes, almost almond-shaped, gleamed beneath her silky, black, eyelashes; her Jewish nose was superbly proportioned to the rest of her face. Her hair, like her lashes, was jet-black, and was drawn tightly back, showing her rounded forehead. She wore a sad look, heavy with pain. She might have made a model for a statue of the Galuth. But from time to time she would burst into a merry laugh. The sadness disappeared and she might then have been a Nereid of the woods.

One day, a halutz who had quarreled with his co-workers and left the kebutzah, decided to work on the land owned by a friend of his in Rehoboth. He was a finely built fellow, and had come full of idealism, socialism and atheism, from the Ukraine to Palestine after the war. He was a generous, open-hearted worker, and he very soon won the hearts of everyone and particularly the girls of Re-

hoboth. So far there was nothing to complain of.

One Saturday, as he was returning from Rishon on foot, he overtook the Yemenite girl I have already described. He was smoking his cigarette.

"Shalom," he said to the girl, a very natural thing to do in Palestine. She said "Shalom" and added that she had seen him in Rehoboth. Then they fell into conversation and she asked him how he dared smoke a cigarette on "Shabbat." He laughed and threw it away. At Rehoboth they parted, he to the house where he was staying, she to the Yemenite quarter.

I suppose the novelists would say they fell in love with one another. I



Yemenite children

am not a novelist, so I cannot say. But it is, perhaps, not altogether curious that these two managed to meet one another again. People noticed—and how they talk in Rehoboth!—that the halutz often went to the Yemenite part of the colony and more than once the two were seen chatting merrily together, he, no doubt, laughing at her Arabic-Hebrew, she at his European patois.

So long as he had lived in a Kebut-zah, he had held very advanced views as to marriage. I am not sure that he was not out to abolish that outworn institution! But the Yemenite girl rather put an end to those ideas, and he proposed. "On a Sabbath day, too," as the father told me bitterly. She, simple child, went home in great glee and told her father who began cursing the poor halutz with all the

curses of which he was master. All halutzim, he knew, were atheists and as bad as Mohammedans. The girl's step-mother added her own vituperations. However, curses are vain things, and as soon as his righteous ire had cooled, the father went about trying to find a religious and respectable young Yemenite to marry his daughter. At the same time he forbade her to see the halutz under any circumstance whatever. She obeyed her father to the letter, never questioning his parental authority for a moment. Nor could she have done otherwise had she wanted to, for the step-mother kept vigilant guard over her husband's erring daughter.

But the halutz was not so squeamish. He guessed what had happened. Biding his time, he at length saw her. I would give anything to know what happened at that interview! There are various accounts of it, all of them guess-work. The result, however, is perfectly clear.

On Purim, there was a great procession and public holiday. Everyone was out of doors. The Yemenites, it is true, kept very much to themselves, but there was a certain amount of friendly intercourse. With the help of a Yemenite man and a girl from Rehoboth, the two were smuggled out of Rehoboth. It was midnight before the discovery was made. Haman had eloped with his Esther! (I myself would have said Ahasuerus, but I fear me, the general opinion has it that he was a Haman). This event, which happened over two years ago, was then a rarity, and the tragedy of it was greater than the romance. Since then, I am told, such cases are becoming more common. The hearts of the older generation are broken; the younger generation goes its own way. The Yemenite dolefully shakes his head, and his silken locks sway sadly in unison.

Here is a more comic picture of the chocolate-coloured Arabs of the Jewish persuasion. It is one of the intermediate days of Passover. It is the festive week of the year. There are the "sportivistim" (which, being interpreted, means "sports") held some six miles out of Jerusalem, and here the European element shows what it can do. But we do not go to Palestine for what we can see in New York or London or Berlin, and better done, too! No, we will leave the "sportivistim," having sat there patiently for an hour, and return to the Holy City.

Not far from where a large Arab clock tells Arab time (showing what a relative thing time is!) we see a long

stream of people dancing and singing, shouting and gesticulating, as they come down the street toward us. Weird procession, wild people. Men, women, children, babies.

"Surely these are Arabs?" we say to the Palestinian friend who is with us.

"No, no. Those are Sephardim, and those are Temanim, Yemenites."

By this time they are upon us. What a sight! What a din. In front of the procession—but, no! I must not call it a procession. It is far too disorderly for that. I will use a neutral word, "crowd." In front of the crowd, three or four woe-begone mules carry the leaders of the congregation. The smiling Yemenite who sits on the foremost mule has two little boys perched behind him, each trying—as boys will—to push the other off. Behind comes a heterogeneous collection of "coloured" Jews, some clapping their hands while they chant, some shouting to their friends behind, some carrying children on their backs, some whirling round, some jumping—a riot of joy and festivity. The children—grubby, unwashed—are, many of them, crying, tired out with excitement; some are singing like their elders while others fight until they are separated by angry parents. Although the sun is shooting down its hottest rays, no one of the crowd seems troubled by that.

Amidst the shouting, the laughing, the crying, the clapping, rises the festival song which is repeated with wearying and unending monotony. Just as to the Western ear, Arab songs sound like a wailing from the desert, so, too, does the singing of the Yemenite. You would think he must get tired of the continuous repetition of one note, but to him it is not repetition. The cadences which we are inclined to miss, ring sweetly on his ear, and what to us seems like one long moan, to him is a jubilant paeon. This alone can explain the joy and vociferation with which the crowd all the way down the street twanged the nasal refrain: "Mi ce — a m h a Yisrael? Mi ce — a m h a Yisrael?" — emphasizing almost every syllable as they sang. The words, I need hardly

explain, mean "What people is like Thy people, Israel?" The unconscious irony of the question obviously was not apparent to the singers!

When they had repeated this a thousand times, and more, they varied it with: "Ash—ray—hem Yisrael! Ash—ray—hem Yisrael!"—meaning, of course, "How happy are you, Israel!" Indeed, their actions did not belie their words! I have heard the same words sung (on Tabernacles, it is true) in a London synagogue by top-hatted gentlemen with long-drawn, sanctimonious faces. But their spirit, apparently, was better appreciated by the wild, whirling Yemenites of the Jaffa Road!

I followed the crowd for some time, but before it reached Jerusalem, it swung into a side-street. I did not follow. But in the distance I could hear the re-echoing refrain: "Ash—ray—hem, Yisrael Ash—ray—hem, Yisrael!"

If you still have patience, I would have you come with me to one other spot where you will see the Yemenite neither on a tragic, nor a comic, background—merely picturesque. It is Saturday. The sun is setting. Let us go, before it is too late, to the Wall of the Weepers, along this meandering path, down this narrow malodorous alley, through this cobbled lane and down these crazy sloping steps. The Wall of the Weepers is the greatest sight, or the most stupid sight in the world, according to whether you go with blind eyes or with eyes that can see.

This cold, stone wall, with its massive blocks piled by some giant, one on top of the other, is all that is left in the world of the Glory that was Israel—all, that is to say, that one can see and touch and feel. This morning the wall was alive. At its foot, its thousand worshipping children, dressed in fantastic colour, passed and prayed. To-night it is only the few who come and pay their meed of worship. But the wall is none the less magnetic for that,—no less magnetic, yet more forbidding. To the left of the wall stand

the Askenasim—Jews of the West; in the center stand Moghrabis, Sephardim, and for us most important of all the sad, undersized, Yemenites—Jews of the East.

As each Yemenite comes to the wall he kisses the stones of it lovingly, reverently. Then, like the rest, he gazes towards the sky, waiting for the stars to appear, symbol of the departing Princess Sabbath. As if by some preconceived plan, they all discover the stars simultaneously and start chanting vespers with the usual nasal drawl. They sway from side to side as they pray, and, although they have a leader in prayer, they do not consider that this absolves them from the necessity of raising their voices and chanting louder than he does.

They are very familiar with their orisons and many of the words are swallowed. When the main service is over they commence singing with an abandon that we of the West can only admire but can never imitate, a song of farewell to the Sabbath day.* All I could make out of the refrain which was sung and re-sung, and then sung again, was: "bar Yohai, bar Yohai! Shimon bar Yohai, bar Yohai!" Though what that famous mystic was doing in the song, my ignorance does not enable me to say.

The service over, once again each Yemenite kissed the stones of the wall and moved slowly away, ready to throw off his princely Sabbath clothes and don his work-a-day wear, ready for another week of menial labor for which circumstances had destined him. Aleichem shalom!

When I hear people say the Jews are a religious body, I think of the Yemenites, and smile. When I hear people say the Jews are a racial entity, I think of the Yemenites, and smile. Neither are they the one, nor the other—not even a combination of the two. What then? Well, the Yemenites have found an answer in the song

I heard them sing as they swirled along the Jaffa Road: "Ash—ray—hem, Yisrael!" just because "Mi—ce—am—ha Yisrael?"



District Grand Lodge No. 1

NEARLY eighty-five years ago a group of Jews met, occasionally, after the day's work was done, in a little store on Grand street in New York. They talked of Jewish things.

They said to one another: "Doubtless, there are other Jews who would like to meet with us and talk of Jewish things and to be helpful as Jews to each other."

So it came to pass that one night in October, 1843, twelve of these men met in a room on Essex street and organized a lodge through which they might reach their brethren and be helpful together.

They called themselves B'nai B'rith.

* * *

ON May 9, 1926, there assembled in the Astor Hotel, in New York, some 800 men.

They had come together to talk of Jewish things, to hear reports of works of helpfulness that have been done, to deliberate on other things still to be done.

They were B'nai B'rith, the heirs of the twelve men in the room on Essex street. From Essex street the spirit of the twelve had gone over the world and had touched Jewish life at many points, ennobling it, lifting it up from the dust, shielding it against its oppressors, answering its defamers.

District No. 1 of the great order they had founded now was in convention in the city of the birth of B'nai B'rith.

* * *

ALFRED M. COHEN, of Cincinnati, the President of the Order, arose to make report so that it might be seen how faithfully B'nai B'rith has served the ideals of the founders. He said in part:

"From the small beginning, the Order has grown so that it covers besides the United States, eighteen countries, thus literally throwing a girdle around the world."

"Nothing that vitally concerns the Jew can be alien to the thought of the B'nai B'rith. As head of the Order I found pleasure in sending representatives to the great meeting in Philadelphia last fall, which set in motion the \$15,000,000 campaign under the auspices of the Joint Distribution Committee and likewise to the meeting held shortly after in Baltimore that organized the United Palestine Appeal for \$5,000,000. As evidencing the Order's interest in the reconstruction

work in Palestine, the Executive Committee has voted to assist, as soon as possible, in the construction of a B'nai B'rith community center in Tel Aviv.

* * *

"Praiseworthy as are all of the former undertakings of the B'nai B'rith, necessary and essential as they are, nevertheless, it must be stated that many of them have had to do with the infirmities and failings to which mankind is heir and thus they have really ministered to the weakness of the human family. The latest of the Order's enterprises ministers to Israel's strength and glory.

"The B'nai B'rith, realizing the woe-ful lack of knowledge on the part of all too many of the Jewish youth, men and women in the institutions of higher learning, concerning the ideals and heritage, the history and the traditions of their ancestors, has established in three universities thus far, the B'nai B'rith Hillel Foundation. These are located at the University of Illinois, the University of Wisconsin and the University of Ohio. At this time preparations are being completed for the establishment of a similar foundation at the University of Michigan.

"But when all is said and done, the greatest of the Order's purposes is to bring union to our people. The founders of the B'nai B'rith wrote into its cardinal virtues: harmony, associating it with benevolence and brotherly love. Harmony does not require surrender of principle; it means merely the peaceful adjustment of differences. 'That every man may live under his own vine and fig tree and there shall be none to make him afraid' does not require all to think alike, but merely that all alike shall have the right to think."

In his message to the District, the retiring president, Bertram M. Aufesser, suggested that the Old Age Home of the District, situated in Yonkers be sold and a new and smaller one be erected on another site.

The present home was built in 1882 with a capacity of housing 110 persons; but the membership of the Order has attained such prosperity that the present population of the Home is only 28 and it is regarded as unlikely that it will ever grow larger. The convention adopted a resolution in accordance with the suggestion of Mr. Aufesser and the old Home will be sold.

Newly Elected Officers DISTRICT GRAND LODGE NO. 1



Louis W. Osterweis

LOUIS W. OSTERWEIS, newly elected President of District Grand Lodge No. 1, graduated from the College of the City of New York and is a practising attorney in that city. He is prominently affiliated

with a number of fraternal and charitable movements and has been a member of the Order since 1906.

MAURICE BLOCH was elected First Vice-President of District No. 1. Mr. Bloch is a prominent lawyer of that city and is the Minority Leader of the Assembly, State of New York.



Maurice Bloch



David Ruslander

DAVID RUSLANDER was elected Second Vice-President of District No. 1. He graduated from the Department of Law of the University of Buffalo in 1897. At present he is a professor in the Department of Law of the University of Buffalo, which position he has occupied since 1913.

JOSEPH ROSENZWEIG, newly elected Treasurer of District No. 1, was born in New York City and is a practising lawyer of said city. He was President of District No. 1 in 1917. He is president of Temple Israel of the City of New York at the present time.



Joseph Rosenzweig

The New Keynote in Jewish Social Service

By Eugene Segal

THE Jewish layman might attend the National Conference of Jewish Social Service, which was held at Cleveland, May 23rd to 26th, with the misgiving that he is not going to be greatly interested in the professional discussions of technical subjects—family welfare, child care or health. But before the end, he discovers that what he has heard is not merely professional.

He has noticed perhaps, that however impersonal these topics might be in their ordinary conception, they necessarily assume the more familiar aspects of Jewish tradition, religion and psychology, when discussed by speakers in connection with his people. Thus he realizes the immediate relation of social service to himself as a Jew—that social service is as much a part of Judaism as is education or belief.

THE fact that the urge for social service is now conceived as an inherent part of the Jewish consciousness, whether in the layman or the professional, could not escape the observer at the Conference—it was attested to by the character of the attendance, recognized by many of the speakers and reasserted by some of the leaders of social work in personal interviews.

It appeared most remarkable that among the 500 delegates, there were so many men who had left their businesses and professions to come to the convention from distant sections of the country, not in fulfillment of their regular duties, but prompted only by the motive,—the fundamental Jewish motive,—of wanting to help. To name but a few, there was Fred Butzel, of Detroit, Milford Stern, of Detroit, Herman W. Block, of New York, Ben Guinzberg, of Detroit, L. D. Marks, of Cincinnati, Sidney Hollander of Baltimore and Mr. Deutsch of Chicago.

And at the opening session of the Conference in the Temple, one was struck by the presence of a great many persons of a type whose interest in the proceedings could hardly be attributed to anything but a native Jewish feeling for social service. There were, in the audience of about 700, a large

number of gay-looking girls and natty young men—though the subjects which had been announced for the evening were "Evolutionary Tendencies in Community Organization," by Dr. Maurice B. Hexter, director of the Jewish Federation of Boston; a discussion by Rabbi Abba Hillel Silver, and the President's Address, by Louis M. Cahn, of Chicago.

THE recognition by the Conference of social service as a definite contributing element in Judaism, was first voiced by these three speakers and was reiterated throughout the Conference. The following statement may be found in Dr. Hexter's address, extracts from which appear elsewhere in this issue:

"Philanthropy for the Jew is as important an activity as is the Synagogue itself in communal life. There has always existed a fundamental, intimate relation between charity and religion. A divorce of philanthropy from religious stimulus, occasions a most potent loss. We have no organized church. Each of our Synagogues is an individual unit. That which has most bound our people together has been our shoulder to shoulder work in the cause of philanthropy."

AND Dr. Hexter's thought, in effect and as applied more specifically to the individual Jew, was echoed by Rabbi Silver in his subsequent discussion.

"Our tradition is against the exclusion of laymen from social service," he said in part. "We demand personal service, and the professional workers must give the Jewish layman an opportunity to assume his full share of the task."

"It would be a disaster if the laymen were crowded out of the field or reduced to the role of a mere collector of funds. The greatest social movements have originated with our amateurs. I'm afraid social service is making the same mistake as the reform rabbinate. We let the affairs of the synagogue become the duty of the professional rabbi alone."

Mr. Cahn, in his President's Address, which also appears in this issue,

further emphasized the need of giving the Jewish layman his rightful and traditional place in the social service system.

THE characteristic Jewish aspect of social service, was perhaps best reflected in the prominence given for the first time to the subject of religious education on the program of the Conference. One entire evening was devoted to papers by Dr. S. Benderly, director of the Bureau of Jewish Education, New York City, by Dr. B. Revel, president of the Rabbi Isaac Elchanon Rabbinical Seminary and by Rabbi Jacob B. Pollak, director of the New York Schools of the Union of American Hebrew Congregations.

No doubt as to the turn that Jewish social service is taking was left after one had heard the lobby discussions of the Conference delegates. Only one of these typical interviews is given here. Others are printed in following pages.

DR. LUDWIG B. BERNSTEIN, a veteran in social service and director of the Jewish Federation in Pittsburgh, went so far as to assert that no man may call himself a Jew unless he participates in some particular social service activity.

"The Jew is drifting away from religious forms, so that little is left for him to do but to associate himself with Jewish social service, if he is to maintain his identity as a Jew," Dr. Bernstein said.

"The Jew must acquaint himself with the new changes in social work and apply himself accordingly. With the restriction of immigration, the center of gravity will shift from the problem of rehabilitation to one of education and culture. The new work will manifest itself in the development of Jewish centers."

"Again, the restricted immigration will make it possible for us to devote ourselves more definitely to the individual. The era ahead is pregnant with a program of convalescent care and health development."

"This, in brief, points the way that the Jew may advance in his adherence to Judaism."

Sidelights of the Jewish Social Service Conference

Opinions and Word Portraits of Some of the Delegates

THE establishment of schools of Jewish education supplementing the public school system, is the hope of Dr. S. Benderly, director of the Bureau of Jewish Education, New York City, expressed in his paper on "Fifty Years of Jewish Education in America," read before the National Conference of Jewish Social Service, in Cleveland.

"It may be quite possible and would probably be worth while to have a number of Jewish Day Schools in which both secular and Jewish subjects can be taught," Dr. Benderly said. "They have as much right to exist in this country as private schools."

Dr. Benderly told of the beginning of religious education in America in the Talmud Torah and Cheder, wretchedly equipped and poorly manned. Dissatisfaction with this system caused the establishment of the Teachers' Institute in 1909 and the Bureau of Jewish Education in 1910.

"Jewish education is the only real problem confronting American Jewry of this generation," Dr. Benderly asserted.

Dr. Benderly was born in Palestine and received a medical degree in this country. Twenty-nine years ago he started a Hebrew School in Baltimore, and his success resulted in his being called to take charge of the Bureau of Jewish Education in 1910.

His contribution to Jewish education is his emphasis on the community rather than the individual approach to the problem.

* * *

A PLAN whereby B'nai B'rith Lodges would constitute themselves social agencies in communities where such facilities are lacking, is conceived by Dr. Emil W. Leipziger, rabbi of Touro Synagogue, New Orleans, and Social Service Chairman for B'nai B'rith District No. 7.

"I hope that B'nai B'rith eventually will undertake social service on a national scale," Dr. Leipziger said in an interview at the National Conference of Jewish Social Service, Cleveland.

"The lodges easily might find an outlet for social service in every community. In the larger, organized cities, they can take the leadership, or

individual members can offer themselves to the local Federations for work.

"In District No. 7, every year we make a survey of state prisons and institutions for defectives and tubercular patients, in order to get in touch with the Jewish inmates. After these persons are discharged, our members maintain contact with them and offer whatever help is found necessary. This suggests one form of social work which I should like to see undertaken nationally."

* * *

THE arrangement of good Jewish marriages, might well be one of the duties of Jewish social service, is the belief of Fred Butzel, prominent lay social worker of Detroit, who was a delegate at the Cleveland Conference. "Our problems are largely with the homes. Why, then, can't we further our work by helping to establish good homes through the contracting of good marriages?" Mr. Butzel argues.

The duty of the Jew is to train himself for social work, Mr. Butzel adds.

"Just as he may become an expert golfer, he may train himself to be a professional social worker while attending to his other interests," he asserts.

Mr. Butzel, an attorney, is a former president of the Jewish Social Service Conference, vice-president of the United Jewish Campaign, and holds other offices in connection with local, national and international movements that are too numerous to print here.

* * *

THE 1926 National Conference of Jewish Social Service will be historic," according to Hyman Kaplan, director of the Jewish Federation of Cincinnati.

"The important phase of the convention which I see is that it has begun a movement of Jewish social service back to the synagogue, back to religion.

"Social service originally, as we know, was exclusively a function of the synagogue and of the layman. The professionalizing of social service relegated the synagogue and the individual to the rear. This has taken from the layman something that is essential for him in the expression of his Jewish-

ness. Social service, renewed as a phase of Judaism, will help to unify and preserve the Jews."

* * *

SOCIAL Service is becoming a young persons' movement," is the observation of Dr. M. J. Karpf, head of the Training School for Jewish Social Work, New York City, and a delegate to the Social Service Conference at Cleveland.

"The restriction of immigration and the consequent enlargement of the scope of social work to include more largely, Jewish centers and other activities that are especially adapted to youthful efforts, is bringing this condition about," Dr. Karpf said.

The Training School will graduate its first class in September, after an intensive period of training of 15 months. This course was for newcomers in the field, while a six to 12 weeks' course is conducted during the summer for post-graduates. In addition, the School conducts an extension course for laymen.

"The layman used to be in social service more than he is now," Dr. Karpf said. "Originally this was a laymen's conference. We now are trying to bring them back."

* * *

ONE of the highlights of the Conference of Jewish Social Service in Cleveland, was the discussion by Rabbi Abba Hillel Silver, of the paper on "Evolutionary Tendencies in Community Organization," delivered by Dr. Maurice B. Hexter, of Boston, at the opening session.

Speaking on the recommendation of Dr. Hexter that labor be represented in community federations, and that these organizations deal with labor problems, Rabbi Silver said:

"Where is the Jewish workingman? Have we no place for him in the social service system, except as a recipient of philanthropy? Has he nothing to give us? Jewish social service is in danger of becoming as bourgeois as the Jewish religion in the United States.

"But, is a Federation which derives its authority from constituent agencies of which industrial problems are not a part, justified in taking up labor problems? Can a Federation board, often

composed of the upper crust of our social structure, speak impartially in labor disputes?"

Rabbi Silver agreed with Dr. Hexter that Community Chests are negating the Jewish leadership developed through Jewish Federations, and added:

"While we shall miss Jewish leadership needed in national and international drives, Community Chests are awakening a general community spirit of service. They are based on mutual respect, community integrity. Such movements must result in a great good.

"In many cities, community chests are the only means for Jews and non-Jews to merge in a common good.

"The situation whereby Jewish Federations are shorn of their individuality can be met if the Federations will supplement the work of the Community Chest. To replace the tasks that the Community Chest takes from the Federation, there are other distinctly Jewish duties to which the Jewish organizations, relieved of some of their burdens, may find time to devote themselves. For instance, the problem of giving a Jewish education to 800,000 children in the country who are without this training.

"If, as Dr. Hexter says, Community Chests reduce the size of financial contributions by Jews, the Federations must go after these individuals. Federations must assume the leadership of the Community Chest. It is their duty to remain in the Community Chest and lend the benefit of their training."

DR. SOL LOWENSTEIN, director of the Federation for the support of Jewish Philanthropic Societies, New York City, and Dr. Boris D. Bogen, of Cincinnati, both members of the National Conference of Jewish Social Service, received the honorary degree of Doctor of Hebrew Law at the graduation exercises of the Hebrew Union College, May 29th.

This is an official recognition of social service as an aspect of Judaism, Dr. Maurice B. Hexter said in his address to the Conference.

The Conference sent three delegates to be present when the degrees were conferred.

A NUMBER of Clevelanders were encountered at the Conference, who confessed they had dropped in mainly to see Jacob Billikopf.

Billikopf has been in the press quite a good deal lately in connection with his work as impartial chairman of the

clothing industry of New York. He was sought at the convention for an interview. While he himself wouldn't talk, it was said of him by other delegates that many of the topics discussed at the conference, probably had been suggested by his practical work.

Someone called Billikopf "a conference in himself," but most of the delegates call him "Billy."

* * *

NO social service gathering is complete without David Brown, national chairman of the United Jewish Campaign. He was at the Conference, but it was not necessary for anyone to greet him as a long lost friend. In his constant travels about the country on behalf of the United Campaign, he had seen most of the delegates but recently.

* * *

LEST it be thought that the Conference was entirely a man's affair, let us hasten to mention Miss Dorothy C. Kahn, of Baltimore, and Miss Frances Taussig, of New York, both of whom were prominent at the convention.

Miss Taussig, former president of the Conference and the only woman president the organization ever has had, is head of one of the largest Jewish relief agencies in the world. Miss Kahn, vice-president of the Conference, delivered a paper on "The Second Generation in Family Case Work." When one asks what chance a woman has in social work, Miss Taussig and Miss Kahn, usually are pointed out as inspiring examples.

* * *

WHEN delegates had a "shaila" to ask in connection with social service as it relates to Jewish religion and tradition, Rabbi B. Brickner, of Cleveland, was the one largely consulted. Previous to his rabbinical career, he was a professional social worker in Cincinnati.

* * *

A PERIOD of after-care for children to follow their discharge from orphan homes and their placement with relatives, was recommended by Dr. Joseph Bonapart, superintendent of the Los Angeles Orphan Asylum, in a paper read before the Conference.

Delegates considered Dr. Bonapart's paper a valuable contribution to the study of child care.

* * *

MANY large and efficient organizations for war purposes were developed during the period from 1914 to 1918. Most of them were disbanded after the Armistice. But Harry L.

Glucksman reasoned in this fashion:

"If these organizations were so successful in war, why waste them, but rather, why not turn them into peace channels?" And his idea was carried out in the preservation of the Jewish Welfare Board as central agency for all Y. M. H. A.'s.

He now is Executive Director of the Welfare Board. He held a convention of his Y. M. H. A. secretaries for the first time in connection with the national conference of Jewish Social Service.

* * *

DR. PHILIP SEMAN, director of the Jewish People's Institute, Chicago, was responsible for the interesting program of the Conference.

* * *

DR. MORRIS WALDMAN, director of the Jewish Federation of Detroit, was the center of many ex-officio discussions. He always has some individual ideas which are sought by other delegates.

* * *

IRVING LIPSITCH came the long distance from Los Angeles, Dr. Samuel C. Kohs, from San Francisco and William R. Blumenthal, from Omaha, to be present at the Cleveland Conference.

* * *

THE Jewish Consumptive Relief Society of Los Angeles, was represented by Isaac Rubenstein and Dr. Kavenacy, and the Jewish Consumptive Relief Society of Denver, by the beloved Dr. Charles Spivack.

* * *

LEON GOLDRICH, of the Hebrew Sheltering Guardian Society, Pleasantville, N. Y., read a highly instructive paper on the subject of child care.

* * *

JESS PERLMAN, of the Jewish Board of Guardians, New York City, who has just returned from Europe, was one of the most interviewed persons at the Convention.

* * *

PHYSICIAN, journalist, authority on social insurance and former government statistician are designations that but inadequately represent the brilliant and varied career of Dr. I. W. Rubinow, who now is editor of the Jewish Social Service Quarterly, and who was a delegate to the Convention.

* * *

IF we had space for more interviews with Conference delegates, one with George W. Rabinoff, Executive Director of the Jewish Federation of Indianapolis, Ind., would have its place here. He speaks with unusual interest on the subject of social service.

Kant and His Jewish Correspondents

By A. A. Roback

Note: This essay is not only a Jewish tribute to the memory of one of the greatest minds in the world's history on the occasion of this bi-centenary which was recently celebrated throughout the intellectual world and especially in Germany by numerous festivities, but may also serve to disclose some obscure facts about a phenomenal period in Jewish history—a period which marked the parting of the ways for many a glorious Jewish family, in some cases resulting in the voluntary separation of ignominious offspring from their noble and illustrious progenitors.

IT IS almost a commonplace that nearly every great philosopher since Plato has had a distinguished Jewish following. Such names as Philo Judaeus and Ibn-Gabirol are, in every respect, as representative of Neo-Platonism as that of Maimonides is worthy of Aristotle's philosophy. Only the scholar could be interested in the long list of celebrated thinkers and the even larger number of famous Jews who were influenced by them. There is Leibniz who was followed by Mendelssohn through the medium of Baumgarten. Hume, the hard-headed Scotchman, appealed to the eccentric Salomon Maimon who, as we shall see, was possessed of an extraordinary mind. Fichte was sponsored by Ferdinand Lassalle and later Muensterberg.* Hegel counted among his disciples not only Gans, but among the "left" of his coterie the much keener Karl Marx, and in the strictly Jewish camp, the precursor of Jewish Science—Nachman Krochmal. Schopenhauer's chief doctrine was in practice more consistently carried out by Weininger and Mainlaender than by the master himself who found it more convenient to drown his *Weltschmerz* in art than in suicide. Even Nietzsche found in Oscar Levy his chief exponent. Indeed, I should hardly be surprised to learn that St. Thomas Aquinas, the great mainstay of the Catholic Church, had his Jewish followers, just as he himself greatly esteemed the philosophy of Maimonides and Ibn-Gabirol (Avicebron). With the usual irony attending the fate of the Jews, Spinoza is perhaps the only philosopher of high rank who had not left his impress on subsequent Jewish metaphysicians, though men like Goethe, Jacobi, Coleridge and others

drew their inspiration from his *Ethica*.

As to Kant, the Aristotle of modern times, we may say that not only did he number among his enthusiasts several Jews of note, but his whole attitude toward the Jewish people, as well as his friendly intercourse with some of its representatives, does his name credit, for anti-Semitism is not necessarily incompatible with philosophy. Indeed it seems as if the more idealistic and even religious the philosophy, the less appreciative or tolerant is it of the people which gave the world its three greatest religions and some of its finest philosophers.

The secluded ghetto life of the German Jews nearly two hundred years ago apparently did not stem their hankering for knowledge. Berlin was the great cultural center of Eastern and Central Europe, but the restrictions against the Jews in the residence town of Frederick the Great were weighing heavily on these truth seekers. Koenigsberg was the fortunate place to be illumined by that beacon whose light still shines forth with undimmed effulgence, and possibly through the influence of this liberal-minded Titan, the Jewish students found in Kant's university an intellectual haven which in a short time turned out to be for them a philosophical paradise.

Kant's Dissertation Defended by Jewish Student

That Kant took a kindly interest in his Jewish students may be gathered from a letter in which he tells Mendelssohn of receiving "the Jewish student Leo," who was brought by Mendel Koshmann, evidently a member of the community at Koenigsberg. In the same letter, the founder of the Critical Philosophy suggests that Mendelssohn act as Leo's preceptor in consequence of some religious breach of which the latter had made himself guilty in the eyes of the local Jews. But it is far more interesting to observe that for his formal disputation prior to his appointment to the chair of logic and metaphysics, Kant chose for his assistant to defend him Marcus Herz, whom he describes to von Fuerst, the Minister of State and War, as a "Jewish medical student of merit" (*Gesammelte Schriften* Vol. X p. 91).

Indeed Herz might well have felt proud to see the name "Marcus Herz,"

with the inscription "*Berolinensis, Gente Iudaeus, Medicinae Et Philosophiae Cultor*" printed in large type on the title page of Kant's dissertation (*De Mundi Sensibilis atque Intelligibilis forma Et Principiis* 1770), which was dedicated to Frederick the Great. The designation of Herz as belonging to the Jewish people is particularly to be noted, as Schreiber, Stein and Schroder, Kant's opponents, on the formal occasion preliminary to his appointment as ordinary professor, whose names also appeared on the title page, apparently belonged to the clerical wing in the University.

Kant's correspondence with Herz dates from 1770, and it appears that no one of his correspondents enjoyed the confidence of the great teacher to the extent that Herz did. Even Mendelssohn, whose intimate friendship with Kant I have had occasion to dwell on elsewhere, did not occupy such an exalted place in the philosopher's affections as Herz; and students of Kant must turn to these letters between Kant and Herz for the clearing up of many points relative to the former's life and works. We find, for instance, in a very long letter written in 1772, that Kant had already been working on his monumental Critique which was to treat of both pure and practical reason. Kant's opinion of Herz's work was flattering, perhaps too much so; yet one feels that not a single utterance in these letters but was actuated by sincere sentiments. Herz must have been an engaging personality; for Mendelssohn writing to Kant from Berlin in 1770 assures him that he will do all in his power to further the interests of his pupil. "I love him truly and have the pleasure of enjoying his very entertaining company almost every day. It is true that nature has done much for him. He possesses a bright mind, a tender heart, a balanced imagination and a certain subtlety which seems to be a trait of the Nation" (referring to the Jews).

While it is indisputable that Herz left no mark on the history of philosophy in spite of Kant's high expecta-

*As fate would have it the best biography of this anti-Semitic philosopher is the voluminous work of the Franco-Jewish thinker, Xavier Léon, editor of the *Revue de Métaphysique et de Morale*. This work *Fichte et son Temps* is not yet complete, although two volumes aggregating 1,200 pages have already appeared.

tions for him, we must remember that, as a successful physician, he could not devote much time to the academic studies of which he often spoke with a thrill. Indeed, it was to be marvelled at, that, burdened as he was with a heavy practice and strenuous social duties, he could find time to give courses in physics and (what would now be called) psychology, which members of the nobility, the cabinet and even royalty attended.

Herz's Labors

Graetz in his *History of the Jews*, I am afraid, is not sufficiently appreciative of Herz's gifts. Naturally, in the presence of such a luminary as Mendelssohn, Herz's attainments could not but appear in a dim light, but let us remember that Kant's judgment of his brilliant pupil could not be taken lightly. If Herz is remembered only because of his association with Kant, the waning of his fame is to be attributed to his professional success. In the first volume of what is probably the oldest psychological journal in the world, I have discovered a long letter of Herz to a fellow physician in Koenigsberg, in which he describes most minutely his state of mind during a protracted illness—an account which even today would constitute a valuable contribution to introspective psychology.* In this *Magazine Zur Erfahrungsseelenkunde* (vol. I part II p. 47), we catch a glimpse of Herz's daily activities prior to the onset of an all but fatal fever.

"All of the three months before," Herz writes "I had been engaged in the preparation of my courses. My lectures commenced; and with every succeeding lecture, the wholly unexpected applause of a large number of auditors representing all classes, increased my working impulse and the strain on my health. The hours that my practical affairs allowed me for leisure, I spent uninterruptedly on preparing the next and following lecture, or again, I wrote a compendium to be printed for my auditors, expanded it, corrected it, then revised it, changed it again and finally was obliged to make more corrections."

As if this were not enough, his wealthy Portuguese father-in-law was confined to the house on account of a slight but annoying trouble, and Herz was obliged to take charge of the greater part of his business. In addition he had as many as thirty patients a day to attend, outside of hospital engagements. It goes without saying that he worked from early morning till

very late at night. During this period he was also compiling his medical encyclopedia.

Kant, who was not robust and was growing more and more feeble with increasing age, thought highly of Herz's medical skill; he consulted him about his health in every letter and recommended him to some of his friends of high rank.

Herz's letters to Kant were marked by a tone of deep veneration for his "unforgettable teacher." He seems responsive to every gesture of the great man, and is always eager to inform the Koenigsberger of what is happening in Berlin intellectual circles. Of Mendelssohn he writes very frequently. In one letter he speaks of Mendelssohn's translating fourteen psalms into German (September 1770); in another he tells of Mendelssohn's nervous breakdown (July 1771). A solemn note indeed is struck in the letter of February 27, 1786, when Herz decries the commotion caused by Mendelssohn's death in the circles of preachers, enthusiasts, poetasters, musicians, etc.—men who did not appreciate the philosopher while he was alive. "If only a man like you," he writes to Kant, "were to call out to this wretched mob a single, serious word—'Silence'—I wager they would scatter like chaff before the wind."

He imputes the whole manoeuvre to a gesture by the "*Geheimrat zu Pimpelendorf*," which I take to be a parody of Jacobi's title, "*Geheimrat zu Duesseldorf*" (i. e. privy councillor etc.), and pleads with Kant to rebuke the followers of Jacobi who had grieved Mendelssohn by publishing, though unauthorized, some of the private correspondence between Lessing and Mendelssohn in his zeal to prove that the author of "Nathan the Wise" was a Spinozist. Herz reminds his teacher that he had not answered Mendelssohn's last letter in which the grievance was discussed. It so happened that three years later Jacobi complained to Kant about an injustice done to Mendelssohn by the Berlin preacher Jenisch who, in his edition of the Jewish philosopher's minor works, put into Kant's mouth a bit of pleasantry which the latter disavowed with the following words: "that the alleged bon-mot cited by Herr D. Jenisch, Berlin preacher, in his edition of Moses Mendelssohn's *Minor Philosophical Writings* (p. 55) never came from my lips or from my pen, nor has it ever occurred to me, nor could it ever have passed through my mind." (*ibid.* vol. xi p. 109).

Throughout this document Herz refers to the deceased as "Our Moses." Engaged in the arranging of Mendelssohn's manuscripts, he requests Kant to lend him Mendelssohn's letters for publication.

At times Herz falls into a sentimental mood in reminiscence of his philosophical studies with Kant. How he languishes to be in the presence of his master, he writes in a letter dated Nov. 25, 1785 (Kant: *Gesammelte Schriften*, vol. X. p. 402) and were it not for the "presence of your portrait in my house, which I gaze at whenever I have to think and inquire after the truth and which seems to smile at me with every result gained in thinking and inquiring, I hardly could have endured these fifteen years without making a trip to Koenigsberg to spend once more in my life, at least twenty-four hours in the company of my esteemed teacher and friend. Ah! those were the days, when I lived, moved and had my being (*lebte und webte*) in my dear philosophy and Kant, when each day I would feel more complete and educated than the day before! . . . But the days are gone by. Now it's all different. The practical life of a physician is the most uneasy and burdensome for both mind and body. The empiric whose heart is never bound up with reason is, so far as he himself is concerned, the most fortunate (Herz means here that the routine practitioner, who in his day often had no medical degree, is not diverted by cultural demands). The judgment of the masses is based on success which must frequently lie beyond the power of the artist; their approval and disapproval largely flows from the impure sources: envy and jealousy, superstition and low spirits, preconceived favor and disfavor, likes and dislikes for facial features, voice, gestures, dress, appearance, etc. In short all the value or insignificance which they attach to the artist rests on inessential and accidental things over which training and reason have no jurisdiction."

Herz's Wit

In spite of this occasional outburst of pessimism, Herz seems to have been the possessor of a jolly disposition and a sociable nature. For a Jew to have the title of "*Hofrat*" more than a century ago, more than mere medical skill was necessary; and it is not unlikely that Herz's esprit was of some account

*Herz's work on dizziness (*versuch uber den Schwindel*) which I found among the books belonging to the late Professor Muensterberg, is a masterly little book, of value even today.

in making him persona grata among the élite of Berlin. The following anecdote, which I take from Kohut's *Berühmte Maenner der Israeliten*, is characteristic of the man. A Jewish wag, who wanted to amuse himself at the expense of Herz, once remarked that the initials on the physician's carriage must surely stand for "*Malakh Ha-moves*" (angel of death). "Not so, my friend," countered Herz, "they stand for *M'chaie Ha-maysim* (reviver of the dead)."

Kant followed Herz's career with keen interest. In 1790 he acknowledges his pupil's brilliant work on taste "which I might have made use of—had it come into my hands earlier."

Kant Declares Untutored Polish Jew His Profoundest Critic

But we must not dwell too long on Herz. There were other Jews who had come in contact with the hierarch of modern philosophy. The most remarkable of these is Salomon Maimon whose autobiography is translated in many languages. When we think of this Polish or Lithuanian Jew, married at an age when most boys of today are still at grammar school, unfamiliar with the European alphabet till after the age of fifteen, rising to the heights of the transcendental philosophy, we must look upon that period in Jewish history as one in which almost miraculous phenomena had occurred.

I shall not attempt to present the outstanding facts of this vagabond philosopher's life; but merely to show the potentialities of the Jews in Kant's age, it will be sufficient to narrate how Herz had sent to the famous man a bundle containing both a manuscript and a letter from Maimon, and how Kant, ailing and overburdened with work, was about to return the manuscript unopened just as he was obliged to do with many others, but a mere glance at the work revealed its excellence to him, and made him realize that "not only has none of my opponents understood me so well on the main issue but that only few were possessed of such acumen to deal with such profound inquiries as Herr Maimon" (Kant: *ibid.* vol. XI, p. 49). Herz had asked Kant for a testimonial to be included in Maimon's book, but the conservative philosopher thought it would not be good form to publicly commend and introduce a work which was directed mainly against his own philosophy. (*ibid.* vol. XI, p. 54). Yet he advises Maimon to publish the work in expanded form, and predicts a favorable impression of it on the part of the intelligent public.

It appears that Maimon addressed several letters to Kant. In one of them he, together with Karl Philipp Moritz, whom he had joined as co-editor of the *Magazine zur Erfahrungsseelenkunde*, invites the venerable philosopher to contribute to their publication. (There is a great temptation at this point to tell of the meteoric life of Moritz who died in the prime of life, but since he was not a Jew, I shall have to confine myself to the observation alone that were it not for the endeavors of Moses Mendelssohn, this highly gifted philosophical writer, known especially for his psychological novel or autobiography, *Anton Reiser*, would have passed into the unknown beyond, many years earlier; for it was Mendelssohn who successfully stove off Moritz's suicidal tendencies during his spell of depression).

Kant and Friedlaender

The name of Friedlaender, notwithstanding the strictures of Graetz in his *History of the Jews*, will always be associated with the *Haskalah* movement in Jewry, and it would not be far from accurate to look upon this leader as the father of Reform Judaism. The salient points of David Friedlaender's career may be found in Graetz's work as well as in the Jewish Encyclopedia. (The sketch in the *Allgemeine Deutsche Biographie* is written by Ludwig Geiger). At present we are concerned solely with his relationship to Kant.

Friedlaender, who came of a well-to-do Jewish family in Koenigsberg, studied under Kant, and after marrying the daughter of the wealthy Jewish banker, Itzig, settled in Berlin where he engaged in both intellectual and practical pursuits. He not only was one of the founders of the famous periodical *Ha-Massef* but was an able co-adjutor to Mendelssohn whom he succeeded as leader of the Berlin community until his no doubt well-intentioned but misguided Germanizing tendencies became too flagrant and hazardous for the Prussian Jews. Though Graetz's judgment of Friedlaender is marked by undue severity, it is certainly true that we cannot place him in the same category with Mendelssohn.

If the correspondence between Kant and Friedlaender is rather scant, the reason is probably to be found in the circumstance that unlike Herz who, once settled in Berlin, never visited Koenigsberg, Friedlaender made occasional trips to his native town and would on such occasions confer with his former teacher personally. As already shown in the article on Kant and Mendelssohn, the name of Friedlaender

occurs in a number of Kant's letters, in one of which writing to Mendelssohn, he says: "H. Friedlaender will tell you with what admiration of your subtlety, elegance and wisdom I have read your *Jerusalem*." It seems as if Friedlaender would on occasion take messages from and to his Jewish friends in Berlin.

He who knows Kant from his metaphysical works only will be surprised to read a rather detailed and business-like letter to Friedlaender, dated Nov. 6, 1787, in which he describes a spinning wheel invented by a certain Boeticher, urging Friedlaender to exert his efforts on behalf of the inventor. It is only one of the many acts of kindness which Kant had shown to those who appealed to him for assistance, and let it be said that Kant's services were never performed in a half-hearted way. In all of his requests on behalf of others there was a dynamic element displayed, not out of keeping with modern methods of scientific salesmanship. When Friedlaender's reply did not come for several weeks, Kant wrote to Herz inquiring about this missive. The careful philosopher had taken pains to supplement on the envelope, in opposition to the name Friedlaender, the words "*famous Jewish merchant*," because he was not sure whether his first name was David, and so was afraid that the "letter might reach a Christian whose name might also be Friedlaender." He consequently wonders whether the description on the envelope might not have offended Friedlaender.

It transpired, however, that Friedlaender who apparently was not so sensitive as some of his race-fellows today, had attended to the matter promptly but was waiting till he could give the master a more favorable report. Meanwhile he was doing his very best at least to obtain a grant for the inventor, even if the invention should not be serviceable, so that ability might be encouraged in a remunerative way. (*ibid.* vol. X, p. 496).

Bendavid—Promoter of Kant's Philosophy

Though Lazarus Bendavid (1762-1832) did not come into personal contact with the great leader of modern thought, he was one of the first to lecture on Kant's philosophy outside of Germany. At first he was allowed to hold forth in one of the University of Vienna lecture halls, but later, when opposition arose, he withdrew to the palace of Count Harrach, where he was listened to by persons of high standing. His stay in Vienna was brought to a

(Continued on Page 314)

My Jewish Children

By Ida Lublenski Ehrlich

*"I am Unequipped
to Help Them Live
Jewish Lives"*

I HAVE a duty to perform for which I confess myself unprepared. It is, moreover, a duty which I cannot ignore since it is to my children. As I still have a few years until they grow up to the age when they will find me out, I write this article as a sort of S. O. S. in my embarrassment. My task is this. I must prepare three children to live their lives. Since they are Jews they will have to live Jewish lives. They cannot live any other kind of life if they are to enjoy peace of mind and heart, and the harmony which comes from unity of purpose. I use the term "Jewish life" in no limiting sense. On the contrary, my dilemma arises from my inability to render an adequate interpretation.

A child asks one thing of life—happiness. He can be happy if he enjoys well-being, beauty and companionship. Expressed in lowest terms, he needs good health, a pretty toy and a playmate. Youth makes the same demand of life. But the elements of happiness have increased many fold with his own growth. Wider horizons, both mental and spiritual; a dignified background; the joy of possessing the world's wealth in thought and achievement; the joy of creating—adding to that wealth; the craving to identify himself with a living current, to "belong" in the march of civilization; purpose, beauty and a vast companionship to the same goal,—all these, youth needs to be happy. Will he realize them in a Jewish life? That depends on what he finds a Jewish life to be.

When the chick peeped out of the shell he saw the green grass and he declared the world to be green. When a Jewish child looks at Judaism he will see it as we show it to him. Will he find it to be a constant comparison; a constant being weighed and found wanting; a constant lament; a constant downward push; a constant appeal to an ever evasive sympathy? Will he see it as all drawback, all limita-



tion, all sacrifice; a gyve on the foot at best, to be stoically ignored? He will not find happiness in such a life. Or will he find it a vital part of civilization with a vigorous expression of a spiritual point of view, with a moral code, a philosophy, a culture, a literature, a genius,—arrested in its development but not moribund, a racial quantity which survives today because it is fit to survive, because it bears within itself the seed eternal? Is it a life that gives as well as takes, that offers a compensation for every responsibility, whose mansions grow ever more stately as the wings of his own soul unfold?

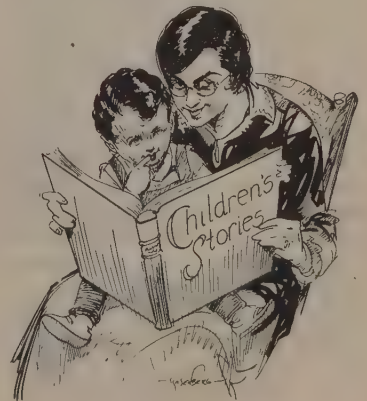
Youth is the age of absorption. Books are read, not singly, but by authors. Every stimulus leads to visions new. Then, if ever, the spirit is attuned to the vibrant force of life and feels the urge to drink deep from the source and follow to the goal. The appetite is insatiable, and an unquenchable thirst yearns for bottomless wells to drain. We must turn this spirit, this appetite, this thirst to Jewish account. Jewish sources, Jewish wells, Jewish goals. Our children need not turn away to feast hungrily at strange boards when we have a wealth of joy and beauty of our own.

Youth also is the age of comparison; and a dangerous age it is for them and for us unless we have presented a picture of Judaism which youth can respect. If we are panicky, uneasy, apologetic and constantly try to justify our existence by presenting ancient claims to a place in the sun; if we seem to them to be paddling in a little stagnant backwater when they want to

plunge into a living current that shall bear them on to the ocean of life, how can we hold them back? Nor can we hold them with the past. There was a marvellous beginning followed by dispersion, persecution, martyrdom. In all these stages there is something of the heroic which appeals to the imagination, even if not to faith. But what of the past is living in us today? Is it all dead past, traditional memory, the heroism as dead as it is past—forever dead? It would seem so, for now we have the whine, the plaint, the shrug. Shall we raise our children on that? Can we expect them to ally themselves with a broken thing, a thing of shreds and patches? Will they take that to their hearts which are throbbing with eagerness for joy, for beauty and for strength?

We are constantly trying to set ourselves right with the world,—with the stranger. We forget that in our midst is growing up a generation of critics whose approval is more precious to us than the approval of the whole gentile world. I mean our children. If my children respect my racial point of view I do not care how many gentiles misinterpret it. It is of first importance that my children shall appreciate that I am a Jew, that they are Jews.

But when they are old enough to question they will ask, what is this being a Jew? What is this identity which I wish to keep distinct, which has been kept distinct through the centuries? I do not look any different for being a Jew. I bear no stamp of racial experience whether for weal or woe. I have neither suffered nor, apparently, gained by Judaism. I do not



embody the heroism of martyrs nor hold within myself the riches of that culture which we claim for our own. Except for a general outline of past history I cannot tell them what it is all about. I cannot bring Judaism up to the present. I cannot project it into the future. And yet I clutch tenaciously at this being a Jew, insist that it is a precious heritage which they must revere. What is the heritage and why is it precious? I am in danger of becoming dogmatic where I should be intelligent and well-informed.

I have spent my years acquiring a general education just like any other non-Jew. In the last couple of years, foreseeing my present problem, I have made an attempt to catch up on my neglected Jewish education. I have made a scramble for a little Hebrew, a smattering of this and that. The deeper I plunged the more I realized my woeful ignorance. The Jew has been criticized for being self-conscious. As a matter of fact he lacks consciousness of self. He does not know himself. If he had that knowledge; if he had a living background on which his shadow moved, he would have dignity and poise. I don't begin to know what I, as a Jew, should know, what my children should know. I cannot direct them to knowledge broader than my own, for to direct one must know the way.

Far from being able to "show off" any Jewish learning I cannot even make a good bluff at it. My nine-year-old has a trick of asking, "Have you forgotten or didn't you ever know?" A bad memory is a human failing, but my humiliation is keen when I must admit that I never knew. It strikes me with shame that I am better fitted to teach non-Jewish children than Jewish ones. I can meet a question on general knowledge on familiar ground. I can treat a theme with poise and even stimulate to further study. But a question on Jewish literature or Jewish affairs proves me to be a stranger in my own land. I know neither the language nor the custom of the country. I am confused, I stammer, I stutter, I shrink within myself, thankful if I can give a brief reply and cut the subject short. I offer meagre fare to the inquiring spirit and commit that pedagogic crime of crimes,—I nip the tender bud of curiosity with the frost of ignorance.

And I have not the slightest excuse for this ignorance. I am not living in a ghetto. The world of knowledge is open to me. If I have feasted at strange boards, and neglected my Jew-

ish education, my children will conclude that either there was nothing to learn or that the learning was of no importance. You can't fool children. With an instinct for truth they see through pretense. With inexorable logic they will interpret our sense of values. My indifference to a Jewish education threatens a breach between my children and Judaism.

Of course we expect that a Jewish child will inherit a bond between itself and Judaism. But that cannot be assured. We constantly see evidences to the contrary. The children of the ghetto felt that bond. They imbibed the sorrow of the race, and, with an



intuitive loyalty, they met the stern, unexplained demand for faith. The next generation, freed from the ghetto, were loyal to a memory of sorrow. But our children, nurtured under a more genial sun, know neither sorrow nor the memory of it. They feel themselves freeborn and it is just this freedom that should make them better Jews. Only one bond will hold them to Judaism and that bond is Judaism itself—Judaism the rich, the beautiful, the joyous, the sparkling stream of living water. That bond can only be forged by a Jewish education. And this education must not only keep pace with the general one, but must always be a little ahead of it.

It is my task to begin the forging of that bond. I must introduce the beauty and the joy in the first baby prattlings and rhymes and songs, in the picture books and fairy tales and legends. I must establish at the earliest possible moment the sense of possession of Jewish beauty and Jewish joy, and thereby establish a background that will not totter at the first contact with com-

parison. When my children start out to explore life, I want them to "see Judaism first." They will find joy and beauty and the water of life if I am a competent guide. I may be able to prevent a groping in the dark which can only end in confusion, a restless trial of this and that when I might have set them on the right road.

The traveller who starts ill-prepared is tired before he has well begun, distrustful of the goal before he has properly approached it. The picture of Judaism today is so confused; it presents such violent contrasts of peace and stress, hope and despair that mature minds are bewildered by all the conflicting forces. How much more does youth need guidance if he is not to lose his way. If my children turn off the Jewish road I may never get them back again. They may crawl back later in life, kicked back to Judaism, but never in the strength and courage of youth. Judaism has enough broken Jews, disillusioned, bitter Jews. Judaism needs joyous Jews who will consider it a challenge to enter the race and a privilege to make the goal. I want my children to be such Jews.

My kingdom for a Jewish Education! That is the torch that will light the way. That is the miracle which will bring conviction to our children that we are a people, not a nondescript fragment clinging to the fringes of other social groups, trying to escape a ghetto on one side and a melting pot on the other. Every generation we start handicapped sets us back a hundred years from that goal.

FOR THE ENRICHMENT OF JEWISH LIFE

NUMEROUS suggestions for the enrichment of Jewish life are presented by Henry Hurwitz in *The Menorah Journal*.

"There is much agitation now over the Hebrew education of our children. Gratifying progress is being made. But seemingly, an immense potential help has been overlooked. Examine the Hebrew books and Jewish history primers prepared for the youngsters. How uninviting they are, compared to the charming books for juveniles you can pick up in any bookshop. Why do not the sponsors for Jewish education call in the services of literary and pictorial artists to produce books for Jewish children, and for adolescents too, that shall enchant them, that shall at least be able to compete with the general books?"

In the Public Eye

William J. Shroder



STILL in his forties, William J. Shroder of Cincinnati, has retired from all business activities to devote himself wholly to the service of his fellow-men.

He was a busy lawyer when, about three years ago, he announced that he had closed his office and would thenceforth be associated with the executive offices of the Community Chest of Cincinnati, without pay.

He had been a prominent figure in Jewish philanthropy; now he became the active leader of the philanthropic forces of the city. He had been in the leadership of those who had fought to take the public schools out of politics; now he was called by the people to membership in the Board of Education and became its president.

Now he has been called to wider service and has responded to the summons. He has become president of the National Conference of Jewish Social Service.

Happy the man who is privileged to do the things he likes to do.

Abraham Herman



ABRAHAM HERMAN has won a new prominence in the public eye through his election recently to the presidency of the Hebrew Immigrant Aid Society.

Mr. Herman became a member of the Board of Directors of the "Hias" in 1920. As chairman of the Committee on Work in Foreign Countries, he had a principal part in the formation of the Emergency Committee to help Jewish refugees in European ports. He is also chairman of the Committee which serves the interest of Jewish immigrants in Cuba.

Mr. Herman was born in Russia in 1891, came to this country when he was 13, and graduated from the New York public schools and the

Brooklyn College of Pharmacy. He now is a manufacturer.

He is an active worker for and a generous contributor to almost every important Jewish cause and is a prominent Ben B'rith.

John L. Bernstein



J. L. Bernstein

JOHAN L. BERNSTEIN, the retiring president, held office for nine years, and is largely responsible for the present influential position of the Hias. He was born in Russia, 1873, and came to this country as a child, following a pogrom in Kiev. He is an attorney. In his unceasing service to his people, he has always manifested sincerity, energy and rare devotion.

Jacob Billikopf



Jacob Billikopf

EMLOYERS and employees in the garment industry held a dinner in New York City last month to honor Jacob Billikopf, who two years ago was appointed impartial chairman to arbitrate disputes between the two groups. The dinner also was a celebration of two years' peace in an industry, which prior to Billikopf's appointment, was in almost constant state of upheaval. Under his chairmanship, there has been comparatively none of the previous suffering among the thousands of garment workers nor the curtailment of production that the bitter fights in the industry had occasioned.

Billikopf was born 1882 in Wilna, Russia, and, following his graduation from a Russian gymnasium, he came to Richmond, Va., where he graduated from high school and college. He took graduate work in sociology and economics at the University of Chicago, and for two years held the fellowship at this university offered by the National Conference of Jewish Charities.

His service as a social worker has been wide, varied and rich in success.

His earlier work was with the Jewish Charities in Kansas City and with the Jewish Settlement in Cincinnati.

In the history of Jewish social service in America his name will be honored as one who was responsible for raising the standards of philanthropic giving and who was the pioneer of the national drive movements.

At present he is Executive Director of the Philadelphia Federation of Jewish Charities, and, despite his youth, is considered one of the foremost, if not the foremost social worker in America.

Mrs. William D. Sporborg



Mrs. William D. Sporborg

THE responsibility of leading one of the largest Jewish women's organizations in the world has been placed upon Mrs. William D. Sporborg, of Port Chester, N. Y. She was elected president of the National Council of Jewish Women to succeed Miss Brenner, who died recently.

Mrs. Sporborg formerly was First Vice-President of the Council and President of the New York City section.

In addition to her new duties, Mrs. Sporborg serves as president of the New York City Federation of Women's Clubs, is an officer of the New York State Federation of Women's Clubs and is chairman of the Port Chester Branch of the League of Women Voters.

Henry A. Dix



Henry A. Dix

THOUGH Henry A. Dix of New York City, but three years ago turned his business over to his employees, he is not yet finished giving to philanthropic and social movements. Last month he established a \$50,000

trust fund for the Hebrew University in Palestine and thus became one of this year's largest benefactors of the cause of Jewish education.

News in Views

Group of workers in New York's successful \$6,000,000 United Jewish Campaign drive. Left to right: Mrs. Rebekah Kohut, Sol Berkson, Mrs. Felix Warburg, Felix Warburg, Henry Morgenthau, Mrs. Jacob Schiff and Mrs. Abram I. Elkus.



Photo by Underwood & Underwood



Here is Milt Gross shaking hands with Rabbi Stephen Wise. Milt Gross is he who has popularized English as spoken in the East Side, a language that has a quality all its own. He is also a cartoonist, being the creator of "Banana Oil." Gross and Wise were speakers at a Good Will Day meeting in Carnegie Hall last month.

Photo by Underwood & Underwood

To the right—Andy Cohen! A new star in baseball! One of McGraw's Giants to which eminence he has risen from the Texas League. McGraw expects to put him in the infield with Lindstrom, Frisch and Kelly. Kelly to Cohen!



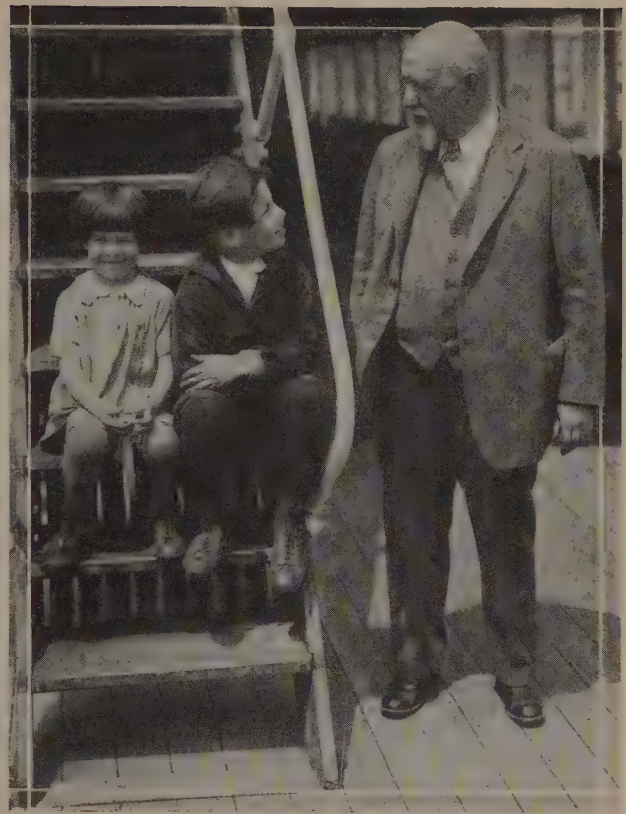
International News Reel Photo

Below, to the left, is seen the Maccabean football team of Havana, the first Jewish organization to enter into competition of any kind in Cuba. It has already played two games. To the right, the boy scouts of Tel Aviv, Palestine.





Rabbi Liebszyc (left) president of Union of Orthodox Rabbis of Poland called on President Coolidge and was introduced by the Polish minister, Jan Ciechanovski (right) The rabbi delivered an address of greeting to the President.



P. & A. Photo

Wolf Marcovitch, banker of Indiana Harbor, Ind., took upon himself the care of Louis and Sylvia Marossan and saw that they got safely to Roumania whither they were sent to their father. The father went to Roumania from the United States two years ago to sell a farm but could not get back because of the quota law.

To the left is seen Cantor Josef Rosenblatt going over the score of "King Solomon," the first Hebrew opera ever written, with Josef Engels, the composer, who is at the piano. Adolph Lewisohn, third man in the group, was an interested spectator. One act of the opera was produced in a music festival held in Madison Square Garden for the benefit of the Yeshiva.

Below is a picture not of a Western rodeo but of a group of young Jewish colonists in Southern Russia taking a day off to celebrate the first harvest. The \$15,000,000 United Jewish Campaign is conducted, in part, to help them.



International News Reel Photo



(Continued from Page 308)

close when a ruling against the sojourn of foreigners in that city came into force. He then returned to Berlin where he engaged in literary and academic activities. Among his friends and acquaintances were Goethe, Zelter, Kaestner, Heine, Boerne and other illustrious men.

In addition to a number of philosophical works, one of which was crowned by the Berlin Academy, Bendavid wrote a work on the characteristics of the Jews and some critical essays on the Bible. One of his finest achievements was the elevation of the Jewish Free School, founded by Friedlaender, to the best elementary educational institution in the country, so that Christian parents were eager to send their children to the Jewish Free School. The School was closed one hundred years ago (in 1825) after the Prussian Government forbade Christian children to attend it.

It was probably contrary to Bendavid's principles to seek an introduction to the celebrated man whose philosophy he was popularizing both in Austria and in Germany, nor did he take the opportunity to write to Kant inquiring about some difficult points in his philosophical system. That none of Kant's friends, however, should mention the name of this disciple of his to the grand old man at Koenigsberg, is strange.

Graetz in his *History of the Jews* appears to be somewhat prejudiced against Bendavid when he calls him pedantic and considers him a mere professor. The sketch by Ludwig Geiger in the *Allgemeine Deutsche Biographie* is not only more sympathetic but presents a truer portrait of the author whose moral and intellectual gifts Heine extolled with poetic fervor.

Jews—Chief Representatives of Neo-Kantian Movement

To this day the Kantian philosophy has found its warmest defenders and ablest exponent in Jews. In Germany, for a whole generation Marburg was the citadel of Neo-Kantianism under the leadership of the penetrating and subtle Hermann Cohen, who died during the Great War. And now that the old leaders of the school—associates of Cohen—are all dead, there can be no doubt that Ernst Cassirer,* one of Cohen's students, and now professor at the University of Hamburg (declining a call to lecture at Harvard University some years ago), will shortly inherit the mantle worn by Cohen.** In France, the Jewish philosopher Léon

Brunschwig holds a similar position as chief of the Neo-Kantian school. Samuel Alexander, the foremost living philosopher in England, may be looked upon as a Kantian in many respects, though not in all; and it would not be far from the truth to state that Einstein's views of space and time are corroborative of Kant's original theoretical deductions. Thus we note that Kant has had no mean following among the Jews—at any rate he has exercised a much greater influence on Jewish thinkers than did Spinoza.

*Cassirer's chief work "Substanzbegriff und Funktionsbegriff," has recently appeared in an English translation. In general, he possesses Cohen's predilection for the ponderous, and like his master, he turns out impressive volumes marked by great comprehensiveness.

**Hans Vaihinger, the elaborator of the "as if" phase of Kant's philosophy, is still alive, and his famous work on useful fictions has recently been translated into English, but he is in his seventy-fourth year and no longer active.

Convention District Grand Lodge No. 4

District Grand Lodge No. 4 will meet in Sixty-third annual Convention Sunday morning, June 27th, in the City of Seattle.

All the sessions of the Grand Lodge will be held in the beautiful Temple Center of Seattle, one of the most complete and best equipped Centers in the Country.

On Sunday night there will be an initiation of one hundred and fifty candidates, "The Convention Class," by the Degree Team of San Francisco Lodge, every member of which is a delegate to the Convention. This will be followed by an address by Rabbi Benjamin Frankel, Executive Director of the B'nai B'rith Hillel Foundations.

Other features of the Grand Lodge program will be the presence of the Secretary of the Order, Dr. Boris D. Bogen, and Junior Past Grand President, Rabbi Jonah B. Wise of the Central Synagogue, New York.

The B'nai B'rith Lodge of Portland, Oregon, is planning its share toward the entertainment of the delegation passing thru Portland on the B'nai B'rith Special Train from San Francisco enroute to Seattle.

ADDRESS ON CO-OPERATION

Honorable Alfred M. Cohen, President of the Constitution Grand Lodge, addressed the Co-operative Club of Kansas City at an informal luncheon on June 1st.

Convention District Grand Lodge No. 6

District Grand Lodge No. 6 will meet in convention Sunday, July 4, 1926, in the city of Milwaukee. The Convention is being made the occasion of a number of caravans going by auto in large parties to the convention.

A most interesting feature of the convention will be the initiatory work and the rendition of the memorial ritualistic work by the Grand Rapids Degree Team of nine men including their fine quartet and accompanist. A new specially written musical setting for both rituals will be used for the first time.

New Executives

DISTRICT GRAND LODGE NO. 7



Leopold Strauss
Montgomery, Ala.
President



Maurice Hirsch
Houston, Texas
1st Vice-Pres.



Chas. Jacobson
Little Rock, Ark.
2d Vice-Pres.



Archibald A. Marx
New Orleans, La.
Treasurer



Myron M. Goldman
New Orleans, La.
Secretary

The Lay Person and Professional Worker in Social Service

By Louis M. Cahn

Abstract of an Address Delivered Before The National Conference of Jewish Social Service



Louis M. Cahn

SOCIAL service, just as every other field of endeavor, has been changing from year to year, both in its philosophy and in the manner in which it is conducted.

No one who is familiar with conditions as they existed in the earlier

years of social service will question that these years constituted a period of over-emphasis on lay effort, just as no one who has been in close contact with the work in recent years will question that in these years there is an over-emphasis on professional effort. Such over-emphasis, first in one direction and then in the other, was only natural.

To make real and substantial progress, social work must be democratic in its purpose, support and personnel. The monopoly of social service by the professional social worker, if permitted to exist, is bound to result in indifference on the part of the public to the needs of the community. The success of the professional social worker can be judged in a great measure by the co-operation he receives from the community.

THE layman has a three-fold place in the service of the community; as a contributor, as a board member, and as a volunteer.

The contributor is the foundation stone of private philanthropic endeavor. He is the person who, if kept informed of the aims and accomplishments of the social agencies, will be willing and ready to lend them his support, and enlist the support of others.

It is usually the contributor who develops into the board member or volunteer, whose active participation is one of the most vital forces in the work.

The value of the intelligent and informed board member is so great that it cannot easily be exaggerated. The layman should become more and more important as a person interested in the

policies of the social agencies and in the development of new ideals, which, as a board member, he has the opportunity of doing.

For ideals of service we need both lay and professional leadership. While the demarcation between the functions of the lay director and the professional worker is not always sharply drawn, yet a working formula can be established if there is kept in mind the distinction between those phases of social work which require individual skill in treatment, and those phases which are directly related to the philosophy and social planning of the community.

THE volunteers constitute another group of lay people whose contribution to social work is most valuable and far-reaching.

The activity of the volunteer should be an integral part of the daily functions of the organization. His standards should be the same as those of the professional; his requirements should be similar; and he should be subject to the same administrative control. Where he is a board member as well as a volunteer, it should be made clear that there is a division of functions, and that as a volunteer he is serving as a member of the trained staff.

As a member of case committees the volunteer is invaluable. In almost all social service activities many important questions arise which can be decided best by being presented to committees consisting of both lay people and professional workers.

When the volunteer comes into the work—and it is most desirable that he should—care must be exercised in the selection of the task given to him, so that when he is assigned a task he will be able to accomplish it. Furthermore, the volunteer should be given careful supervision and some technical training in order that he may be enabled to render the most intelligent service of which he is capable.

JEWISH social work has not yet developed in sufficient measure that type of leadership among professional workers which it must demand and should expect. That leadership must

embody not merely technical knowledge, but it must also be capable of guiding community thinking. It cannot be secured without the combined efforts of the professional worker and the layman.

We know that standards of social work are not recognized or understood by lay people generally. They are not even always recognized or understood by the so-called professional workers. It is therefore of the greatest importance that the social worker bring his plans and projects to the lay persons, and through their active participation in the work make of them, rather than of himself, the propagandists for the work.

ON the other hand, the lay person who undertakes social service work should have a definite understanding of his limitations, and should recognize that such work cannot be well performed unless it is based upon an understanding of modern technical practices. This implies also an appreciation of the theoretical basis of modern social service, appreciation of the experience accumulated during the last decades, and appreciation of the shortcomings of even the best efforts.

With such appreciation the layman can contribute enormously to social service technique by applying to it methods, practices and points of view acquired by him in his work in other fields.

It is evident that social service today cannot dispense with either the professional worker or the layman, without the co-operation of whom no comprehensive program or plan would be possible.

THE lay people must assume responsibility for social work—for the sake of the work itself, for the sake of the community, for a correct understanding of the professional worker by the members of the community, and for the reason that the best progress and, in many instances, progress of any kind, can be made only with the co-operation of the community, which can rarely, if ever, be had except through the intelligent, well informed and understanding layman.

National and International Jewish Social Work

By Samuel Goldsmith

Abstract of an Address Delivered Before The National Conference of Jewish Social Service

ONE must recognize in the first instance, that when the average Jewish citizen deals with the average appeal by a national or international Jewish organization, there drops from him by the magic of that appeal, many of the shackles that bind him psychologically in the problems concerning his local community. This appeal he generally does not need to explain to a Community Chest nor to social service organizations in his community, for neither Chest nor other social service organizations, nor his gentile neighbors (except on certain rare occasions and those generally during the War) are asked to make a contribution. In this appeal, the average Jewish contributor can exercise a freedom of choice and action, which freedom of choice and action is increasingly becoming circumscribed by his local supervising philanthropies.

Freedom of action, freedom to give without a view to local problems to the average contributor are important psychological factors whether they be so, consciously or unconsciously.

SECONDLY, the national and international appeals are of intense interest to the rising groups of Russian and orthodox Jews, who are interested publicly much more in matters that are dominantly Jewish, than in matters that are dominantly philanthropic. For them it is possible that even the tuberculosis sanatoria may become matters of Jewish importance rather than merely a means of helping the fight against tuberculosis.

Thirdly, these appeals grow in strength not merely because they permit freedom of action in philanthropy not easily otherwise attained, not only because of an inherently Jewish appeal that is strong—but for the reason that, in addition, a strife and war psychology surrounds them. People do not stop as quickly to ask for facts concerning appeals of this sort, except when the appeal is made by one philanthropic organization of another. Occasionally it has been found that the only thing real about the appeal is the appeal itself.

Among other truths is the one that people enjoy drives and enjoy being driven. There is the exhilaration of the drive, the thrill of the distant appeal, the compensation of ministering to suffering, or helping achievement far away.

PROBABLY there is no national or international organization that definitely and consciously recognizes limitations of function or limitations of finance. That is, these organizations do not feel it their bounden duty to prepare in elaborate detail, a budget, and to abide by that budget once it is prepared. It is possible for them to change a quota from any number of millions to any other number of millions in the course of a drive, at the end of a drive, in the course of a program of work or even when, apparently, a program of work, as announced, has been completed.

In various ways, four general problems are being met nationally,—problems of cultural and educational effort among Jews in the United States, the problem of immigration as a separate, distinct problem, the problem of the Jew in agriculture, and the problem of the decidedly philanthropic organization such as the tuberculosis sanatoria, special hospitals and also, if we consider sectional organizations, certain orphanages.

THIS conference has endeavored through committees and otherwise, to stimulate organization on the part of national groups so that they would consider two things, primarily:

First, common consideration of the problem which they are trying to meet, and if possible, a subdivision or division of function and work among them so that each would undertake to do something very definite, and there would be lack of competition among them.

Second, the joint raising of funds on behalf of all of these organizations. Thus far, there has not been any substantial progress in this direction, nor is it likely that there will be progress until such time as a central organization will be in a position to guarantee

the raising of sufficient funds for at least the maintenance expenditures of all these various types of organizations, and furthermore, until such time as concomitantly national organizations which do indulge in capital expenditures, will agree not to increase those capital expenditures for a given period of time.

Appeals for international or foreign work made in the course of the past twelve months aggregated \$25,200,000.

OF particular moment to us at this time, and quite naturally, is the appeal for fifteen (or twenty-five) million dollars on behalf of a varied program of relief, reconstruction and farm settlement work to be done by the J. D. C. in Europe and in Palestine. This program has two elements, at least as it is announced.

The rehabilitative program, though limited to Jews, and possibly to but a comparatively small number of Jews in these countries, in the light of conditions in these countries, must extend over a long period of time in order to be effective.

For the latter reason, there is an utmost necessity for thorough study of what is involved in the entire reconstruction program which the J. D. C. is putting into effect.

In regard to Palestine, attention is called to two considerations. The first concerns general problems of adjustment that must be arising in Palestine due to the immigration which now apparently falls in the neighborhood of 3000 a month. How far these problems are governmental problems, how far they are problems for local charities when they arise, how far they are problems for the Zionist organization, no one at this time can answer; but there will come necessarily an increasing intensity in problems of adjustment to life in Palestine on behalf of these thousands who are coming to Palestine. That there will be the need of personal service, of health service, of enlightened policies of child care—this goes without doubt.

These are problems in which the American Jewish social worker has

been particularly helpful and in which he is, on the whole, more experienced than the social worker coming from other countries.

THE Zionist Organization of America can interest itself in these problems as an official organization, more or less helping to deal with them, and can probably take no better step than calling upon the American Jewish social workers as a group to be of decided assistance now in meeting problems of adjustment that are arising in Palestine.

A second consideration that arises in connection with Palestinian work has to do with the so-called Palestinian charities. These form a heterogeneous group, made up of thoroughly legitimate organizations, privately owned organizations, non-existent organizations—all of them making appeals to communities throughout the country by letter, by *mishlochim* and by personal representatives of New York offices. These appeals call for definite measures, through which the public

would be enlightened of the real merit of the organizations in question.

More and more it is being recognized that because of power, of wealth, of organization, the hopes of Jewry throughout the world, for cultural achievement, for reconstruction of an economic life for alleviation of pain and suffering, rest with the Jews in the United States. Eliminating from the picture all the lurid colors drawn by the propagandists, we are nevertheless confronted with this plain-spoken fact.

THE hope of Jewry throughout the world comes more and more to be centered on the Jews of this country. In the hope of making this country a cultural center, our national cultural movements are growing up and strengthening. Millions are being placed in a Yeshivah; and Yeshivaths throughout the country are growing.

Somewhat in line with this tendency, willy-nilly, our organization dealing with immigration, extends its service with our money, to ports throughout the world. The Zionist Organization

of America, is the most substantial contributor to the work in Palestine. The J. D. C., urged by repeated appeals from organizations abroad, embarks on a reconstruction program in Europe and Palestine. We ask that because of this great faith that is coming to be placed in Jewry of the United States, that it become more consciously intelligent of the problems that are inherent in our national and international relations with Jews—that we force, literally force, a joint consideration and joint treatment of problems by our national organizations, that we ask for serious study of what should be our relation to Jews in other countries, what programs we should adopt, what is advisable, what is feasible, whether we shall plan for continuing work for a generation, or whether we shall insist that local European communities support the work to the fullest extent themselves.

In other words, this hope in us, which is being constantly expressed, should be based not only on our power and wealth, but also to a very considerable extent on our *intelligent* action.

Evolutionary Tendencies in the Jewish Federation Movement

A Paper Delivered by Dr. Maurice B. Hexter at the National Conference of Jewish Social Service

(Editor's Note—Unfortunately, inadequate space prohibits us from reprinting Dr. Hexter's paper in full. We, therefore, must confine ourselves to his concluding summary. The complete paper will be printed in the proceedings of the Conference.)

AFTER giving a scholarly review of the history of modern community federation, Dr. Hexter postulates the following trends in the Jewish community:

1. The pronounced evolutionary trend has been noted in stimulating anew interest in specialized functions and special constituent societies.
2. A more wholesome mutual respect is gradually developing between Federated and non-Federated groups.
3. There has been a pronounced and inevitable trend towards centralization.
4. While yet far from being managed democratically, even if such perfection is never possible in philanthropy, Federations have moved tremendous distances from the former oligarchical control.
5. Representatives from the orthodox community, once placed on the directing board, more frequently than not lose their representativeness.

6. Within the past five years Federations have become more adaptable to changing necessities and have expanded and contracted their program of work very quickly.

7. There is still no trend discernable in the attitude of Federations towards national Jewish institutions.

8. Federations are taking the leading part in many communities in international campaigns because of their command over the leaders of the community.

9. Federations, through their executives, have in recent years begun to take a leading and positive part in the field of industry.

10. Federations, through their executives, have begun to act as advisors on philanthropic and other questions to the lay leaders of the communities.

11. Federation leaders, lay and professional, have been forced to be diplomatic officials between all sections of the community in the social field and in the province of club life.

12. There has been a pronounced change in the attitude which Federa-

tions manifest towards the aspiration and sentiment of the newer group, with a correlative improvement in mutual good will.

13. Federations have not been able to recreate the lay interest in philanthropy, but are attempting to do so and may or may not succeed.

14. The problem of the Community Chest creates a profoundly serious situation for the Jewish philanthropies and the communal existence of the entire Jewish community.

15. It seems just to say that far from minimizing anti-Semitic prejudices, instances can be related in which joinder has resulted in just the converse through the declining proportion of Jewish contributions as compared with Jewish financial ability.

Finally, where Jewish communities have entered Community Chests it has been necessary to create some specific Jewish object around which to bind the Jewish community, to the end that the community retained its virility through the stimulus of money raising.

Convention District Grand Lodge No. 2

SIGNS "Welcome I. O. B. B." at the Station and in the stores of the prominent streets, greeted the delegates and guests to the Convention of District Grand Lodge No. 2. There were a large number of automobiles marked "Special Cars I. O. B. B." Evidently the Convention was an important event in Kansas City.

At the opening session, Sunday, May 30th, President Judge A. B. Frey, in his address reviewed the activities of the District for the last year. During the year the District gained 1500 additional members; the Victor Abraham Lectureship supplied lecturers for the Universities of Nebraska and Iowa and the University of Miami at Oxford, Ohio; the Educational League provided fifteen scholarships to the graduates of the Jewish Orphan Home of Cleveland to enable them to receive a higher education; the Jewish Orphan Home at Cleveland is now ready to begin the erection of new buildings on the cottage plan; the Leo N. Levi Memorial Hospital is undertaking the erection of a special dispensary; and the National Jewish Hospital for Consumptives has completed the erection of the Infirmary Building for children.

The President submitted suggestions that he received in reply to his request from members of the Order in regard to the innovations that in their opinion would benefit the organization. Among these the following deserve special mention:

1. B'nai B'rith Lodges should take a greater interest as lodges in communal affairs, particularly in Jewish communal affairs.

2. A special effort should be made throughout the District, particularly in the larger cities to induce the more cultured and wealthy Jews, in the community to join our Order. If, by reason of the many communal and other activities of these men it is difficult for them to attend an evening meeting for initiation, a formal noon-day meeting should be held. This has the approval of the Executive Committee of the Order.

The Secretary, Mr. Leonard Freiberg, in his report emphasized the important part that the individual lodges play in the progress of the Order and indicated the necessity for novel ideas that aid lodges to prosper. He said, "What we call the 'subordinate lodge' is really the dominant and vital force of the Districts and the Order. Representing these lodges as their elected

councilors, we should strive to give them freedom to act and to thrive. We must devise congenial work for them to do, interest them in wholesome and practical programs, and stimulate them by infectious idealism. The lodge is the workshop of the B'nai B'rith.

"This Grand Lodge should always welcome in time to come as it has in the past, novel ideas that aid lodges to prosper and to take leading parts in their communities. We have never been prone to follow precedent blindly nor to adopt courses simply because they were new. Our round-table discussions are the experimental laboratory for inventions of this sort, and the President was insistent on giving them plenty of unhurried time on the program of this convention."

Mr. Sam Beber presented an eloquent plea in behalf of the A. Z. A., Junior Order of B'nai B'rith. The work of this Order was indorsed by the Convention and a Special Committee was appointed for the promotion of the establishment of Junior chapters (A. Z. A.) in connection with the individual lodges.

Dr. L. J. Levinger, Director of B'nai B'rith Hillel Foundation at Columbus, Ohio, Brother Edwin J. Schanfarber of Columbus, Ohio, and Dr. Moses Jung of the University of Illinois presented the work of the Foundation.

Brother S. G. Kusworm gave a detailed report of the activities of the Executive Committee of the Constitution Grand Lodge.

President Alfred M. Cohen, who was the honored guest at the banquet, dwelt in his address upon the broader outlook of the I. O. B. B. activities and interpreted the achievements in new fields of endeavor.

The Convention enthusiastically endorsed the effort of the Constitution Grand Lodge for the \$2,000,000 drive to be conducted for the activities of the I. O. B. B. not provided in the regular budget, and has pledged its support and co-operation.

It also endorsed the proposed campaign for \$1,500,000 to be raised by Districts No. 2 and 6 for the new Jewish Orphan Home at Cleveland.

The Convention appropriated \$2,500 for the National Jewish Hospital for Consumptives, \$2,500 for the Leo N. Levi Memorial Hospital at Hot Springs, Arkansas, \$400 for the Jewish Consumptive Relief Society, \$700 for the Denver Sheltering Home for Jewish

Children, \$250 for the Ex-Patients Aid Society of Denver and \$1,000 for the Educational League of Cleveland, \$150 for the Victor Abraham Lectureship and \$100 for the National Farm School.

The officers elected for the ensuing year by District Grand Lodge No. 2 are: Rabbi Samuel S. Mayerburg, Dayton, Ohio, President; Ben M. Achtenberg, Kansas City, First Vice-President; Isadore Feibleman, Indianapolis, Second Vice-President; Leonard H. Freiberg, Cincinnati, Secretary, and William Ornstein, Cincinnati, Treasurer.

The General Committee consists of David E. Harlem, Denver; Harry Levison, Toledo; Julius E. Lehman, St. Louis; Philip A. Cohen, Cincinnati; Dr. Julius Kangisser, St. Joseph, Mo., and N. Zeckhauser, Columbus, Ohio.

THE B'NAI B'RITH

By Morris Strauss

*President, Indianapolis Lodge
No. 58 I. O. B. B.*

*The B'nai B'rith is an Order,
Sons of the Covenant true,
Who walk in His name forever,
'Tis the mission of the Jew.*

*With a Maccabean spirit
The B'nai B'rith rally round
The Banner of Truth and Justice,
Where deeds of love abound.*

*Their labors are enduring,
In succoring the distressed;
To help the little orphans,
Or in aiding the oppressed.*

*They seek no reward for kindness,
But the satisfaction won,
In making afflicted brethren
Happy when the day is done.*

*"Benevolence" is their watch-word,
Brotherly Love their goal,
Ever they plead for Harmony,
To strengthen Israel's soul.*

*And frequent come the tidings
Of efforts stretched anew,
To heal the wounds of peoples;
Christian, Gentile or Jew.*

*God grant this exalted Order
More power to spread the light
From its seven-branched Menorah
The emblem of Divine Right.*

The Jewish Mark Twain

By Sarah Goldberg



Sholom Aleichem

THEY were contemporaries and they lived in worlds vastly different from each other. One lived in the new, young, free world,—America; the other lived in the closed, hopeless, age-weary Russian Ghettos. But they were kindred souls, brothers of the same spirit. They both looked out upon the world and its people, saw the comedy, the humor of it all, and they laughed. The tones of their laughter were much alike. Kindy, jolly, loud laughter that gladdened and rejuvenated the reader. One called himself Mark Twain and the other—Sholom Aleichem.

There is a great similarity between these humorists who had such divergent traditions and whose people were so unlike each other. They wrote for all the people. All classes, all types,—the rich, the poor, the cultured, the ignorant, the young, the old,—all read their stories and found the same delight and pleasure in them. They both possessed an innate sense of the ludicrous and the comic.

Their children's stories had charm which irresistibly brought us back to the golden age of childhood. Only those who still feel the spirit of youth could have written such stories. "The Adventures of Huckleberry Finn" and "Tom Sawyer," and Sholom Aleichem's "Stories for Jewish Children," bear out this spirit. Although the types of children portrayed by Mark Twain are

so different in psychology and behavior from those portrayed in the stories of Sholom Aleichem, they are united by the soul of the child which is universal.

Nevertheless, these two great humorists differed characteristically from each other. And this difference lies in the contrasting traditions and psychologies of the nations from which they sprang. Young America was childlike, boisterous, unsophisticated, optimistic. Russian Jewry with its inheritance of long centuries of sad, hope-destroying experiences was wary, pessimistic, critical. The humor of Mark Twain is, therefore, not as deep, as philosophic, and as fine. Sholom Aleichem's humor is not as hearty, spontaneous, and happy as Mark Twain's.

Nature had endowed Sholom Rabinowitz, or Sholom Aleichem as he is better known, with a great gift. It had made him see the comic and bright side of life, in the midst of tragedy and hopelessness. Even as a little boy, he had looked about in the village,—into the synagogue where people cried and wailed, into the homes where they starved and suffered. He looked and saw and laughed. For it all appeared so comical and ridiculous. And as he grew up, he still was able to laugh, though pathos and thought and philosophy had made his outlook more profound, more earnest. Often there were tears and sadness in his laughter.

Sholom Aleichem was a faithful pupil of his great master, Mendeley Mochar Seforim. Like his contemporaries, Peretz, Spector, and the lesser writers of that period, he belonged to the realistic school. But unlike them, he had no strong desire to preach and to elevate his people through his writing. He was a passive critic and a writer whose art was his greatest concern.

There is some humor in the works of Mendeley and Peretz. But it is a humor that saddens. It makes one smile rather than laugh. Sholom Aleichem was the first Yiddish author who brought robust laughter into Yiddish literature.

He introduced us to Kasrilivke, a village of little people with modest hopes and dreams. But Kasrilivke mirrors the Russian Jewish towns and villages within the Pale. Its people

are the provincial Russian Jewish masses. Sholom Aleichem tells us that God packed the Jews into the little town and told them to multiply. The town itself, He placed far away from the great world, from culture, civilization, and progress.

The little village is called Kasrilivke because its people are all Kasriliks—a species of poor men who are happy and take pride in their devastating poverty. Its inhabitants always are running about "like poisoned mice." When one manages to stop a native and ask him what all the running is about, the Kasrilik looks at his interviewer in wonderment. To earn a few pennies with which to prepare for the Sabbath, is the answer. That is the one pursuit of the people of Kasrilivke. All week they worry, and starve to earn for the Sabbath. And they succeed one way or another. If a Kasrilik has no fish for the Sabbath, he is none the less happy, for then he has meat; and if there is no meat, he has herring, and if there is no herring, he has white bread, or if he be without white bread, he has bread and onions. Even if he has no bread and onions, he borrows them from his neighbor. For, next week his neighbor probably will borrow from him.

Once a Kasrilik, tired of starving in Kasrilivke, began to travel about the world. He went as far as Paris. What Jew who comes to Paris does not visit the Rothschilds? He told the footman that he must see Rothschild about a most unusual business.

After the visitor and the host had exchanged the usual Jewish greetings, Rothschild asked him what he had to sell. The poor man looked about the luxurious apartment. It was clear that Rothschild needed nothing—nothing but eternal life. Yes, that very thing he would sell the millionaire, and for only three hundred rubles. Finally, Rothschild paid the price and the Kasrilik, pocketing the money, told him that if he wished eternal life, he must move to Kasrilivke, for ever since the town had been in existence, no rich man had died there.

Many are the stories Sholom Aleichem tells about the people of Kasrilivke. There are dozens of them about its men, women, and children—stories that bring laughter through

tears. Happy paupers are they all, jolly, hopeful, optimistic paupers who have the souls of children.

It is Thursday and a poor melamed's wife is asking him for money for the scanty Sabbath meals. The melamed, unable to obtain it, philosophizes, by way of consolation, what he would do were he a Rothschild. First, he would give his wife three rubles and let her stop pestering him. Then he would give her three rooms besides the cellar, attic, and closets, to make her stop complaining that she is crowded in one room. Next, he would marry off his daughters. Having thus provided himself with everything, he would devote himself to the problems of public comforts. He would put a new roof on the old synagogue and stop the rain from pouring in on the worshippers. Then he would build real hospitals where doctors and nurses would be in charge.

The melamed ponders about the evils of the world. The greatest is war. Yes, with his money he would stop all wars. After all, nations wage wars because they want more land where they can collect more taxes. So when these nations were about to start a war, he would say to them: "Here Russia, here England, here France, are a few millions for each of you and don't fight." And he would tell them that they need not repay him until they have the money. He would charge them only four per cent interest. In this manner he would be a benefactor of humanity and do business at the same time. The melamed would not stop here. With his money, he might banish money altogether. For after all, money is the root of all evil. But if there were no money, with what would the Jews prepare for Sabbath? This awakens him from his reverie to worry again about how he will obtain money for the Sabbath.

To the people of Kasrilivke, life here on earth is not as desirable as life in heaven. All of Kasrilivke envies the old chazin who died in the synagogue on the Day of Atonement. He died standing before his God, asking forgiveness for himself and all his flock. Such an honored death God gives only to those favored by Him. And for that reason the cantor received the most glorious burial Kasrilivke could afford. Unto this day, when the people speak of him, they wish to die as he died.

Slowly, Sholom Aleichem's Kasrilivke began to awaken to the fact that it was living in a great world,

great in knowledge and in achievements. And Kasrilivke began to modernize. Horse cars, hotels, theatres, and restaurants appeared. Sholom Aleichem watched this imaginary village, which was really the Russian Ghetto, in the throes of change. He watched and laughed.

Kasrilivke uses street cars but it laughs at such things as car fares. Why should the natives pay the conductor car far when they haven't the money and when he is not going out of his way to give them a lift, anyway. And even if he would have to leave his route, there would be no harm, for they have known him as a child, knew his parents and his grandparents.

Then, as the inhabitants learned that outside the Pale, the world is less



Kasriliks—poor men who are happy

hostile and not only did not starve them but even helped them to live, they began to emigrate. The adventures of Menachim Mendel are characteristic of the men of Kasrilivke who left their home town to seek fortunes. Menachim Mendel went to the large cities where he was surprised to find the same Jews as at home, except that they were more troubled and in a greater hurry. Still, there was a new and wonderful change which he wrote about to his wife. For the *luftmensch*, it was a more attractive, more adventuresome world. For, in these large cities, there was the Exchange. One buys and sells everything imaginable and that with little or no money. Menachim Mendel bought shares from London, Paris, Moscow and Odessa. He became rich one day and poor the next. But he always managed to remain a pauper.

At last the news reached Kasrilivke of the new world, a most wondrous,

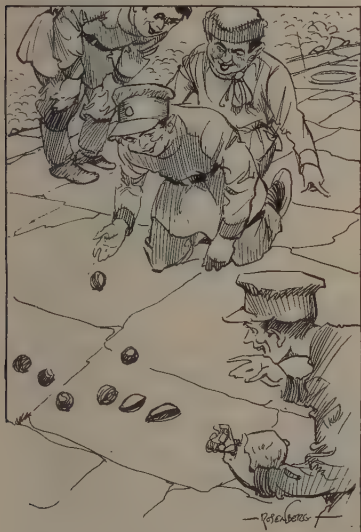
free world where money was to be had for the asking. The village began to emigrate to America, that is, New York. In his two books, "Motel Peisee dem Chazin's" Sholom Aleichem describes the adventures of one of these families enroute to America and while there. Motel, the hero of this story, is a lively, optimistic little fellow of eight, who talks to us of the new world. To him it is a very strange, topsy-turvy place. He is greatly surprised to find all of Kasrilivke in New York City. And what havoc America had played with his countrymen! The one rich and powerful man of the old home, now is very poor, while the former shoemakers and tailors are "all right."

Motel cannot understand the word "all right." It is the one thing that every Kasrilik he meets wants to be. Not to have the best seat in the synagogue and its concomitant honors, not to have a reputation for knowledge of Gemorah, but to be "all right" is the new ideal. Motel's elder brother's friend, Piny—the idealist, the dreamer and the bookworm is greatly disappointed in America. It was to him the most perfect, democratic world imaginable. But he is disillusioned. The new power, the czar of America is the dollar, and it is less ideal and aristocratic than the ruler of the old home.

Motel wonders. In America, he tells us, all one talks about is making a living. Everybody works in the factory—the father, the grown sons and daughters, and even the smaller children work after school. And all they manage to make is a living. But the Kasriliks cannot be made unhappy. They do not run about any more. They are in a strange world of wonders, of subways, elevators, movies, tenement houses, and crowded streets. They like it immensely; it is better than a fair. And if they do not like it, the Kasriliks are not the ones to parade their discontent. And in spite of the changes in external appearance and behavior, Kasrilivke in New York has remained true to itself.

In his literary cartoons of Kasrilivke, old, new, emigrated, and assimilated, Sholom Aleichem expressed his conception of the life of the provincial Russian Jew. It is his contribution to the history and study of the Russian Ghetto Jews at the end of the nineteenth and the beginning of the twentieth centuries. His portrayals are realistic, and, if they appear somewhat distorted, it is only because the people of whom he wrote were so dis-

torted, living in an abnormal, perverted world. He saw them as comic, clownish little people. But he loved them, understood them, and sympathized with them. His compassion and affection for his people, clearly manifested in his writing, have made Sholom Aleichem the most beloved folk writer.



He wrote of happy children

Sholom Aleichem's best, most literary, and classic work is a series of stories of "Teviah, der Milchiger." Like all of his characters, Teviah is a provincial, ignorant, simple Jew. He is a humorist, an optimistic pessimist. He is Sholom Aleichem himself.

Teviah knows little of the world; he has lived all his life on the outskirts of town, dealing with the peasants and the Jews of the one village nearby. Life has been unkind to Teviah. It has played many a trick on him, but he accepts his fate and laughs at it. Proudly, he straightened his shoulders, raised his head, permitted the blows to fall, and laughed. Various misfortunes had befallen his children, had made Teviah's hair grey and his eyes sad, but did not affect his spirit. Of his seven daughters whom he greatly loved, one had committed suicide, and another had married a Greek Catholic after fleeing to the home of the very priest most hated by Teviah. A third had been exiled with her husband to Siberia, and the others, who married within the fold, were starving with their many children. But Teviah remained proud and stoic.

Living in the woods close to nature, and having had his great share of suffering, Teviah had become a philoso-

pher and explains to himself the inconsistencies he sees about him.

Often, he puzzles over the plan God had made for the world, for after all, Teviah is a religious Jew whose God is dear to him. Teviah does not approve of His plan. Why the suffering, the cruelty, the misfortunes of men? But he reflects that it must be the best plan, if the Almighty made it. And if it is not, go and make a better one, he laughs. And that expresses his philosophy of life. It is an illogical, sad, misfit pattern that God had made for his Jews. But one must make the best of it.

We listen to Teviah's misfortunes and troubles and we laugh, for he laughs. Somehow, it all does not matter; he still has his soul. And at all events, he must submit. For is he not a Jew?—and to submit is the one great privilege of the Jew, the one which distinguishes him from the Gentile. And if you don't want to bear your chastisements, go and help yourself, laughs Teviah.

Each problem and situation Teviah meets in life, he explains by a quotation from the Talmud and the Bible. But he is a much greater philosopher and humorist than a scholar. He never gives a correct translation of the Hebrew passage he quotes. He always changes enough of the meaning to express his own views in the light of modern life. For instance, his translation of "Who is raised and who is lowered?" is "Who rides and who goes on foot." The saying, "Strangers shall praise you," he translates: "Good merchandise praises itself." It is a philosophic humor and expresses Teviah's stoic, critical analysis of life.

Another of Sholom Aleichem's most original contributions to Yiddish literature are his stories for children. Hitherto, Yiddish children had no place in their people's literature. The two great classicists, Mendele and Peretz, saw neither children nor childhood in the Ghettos. They saw merely the drab, dreary, sad existence of these young Jews locked up for twelve hours a day in the cheder. But Sholom Aleichem, who himself had the spirit of childhood, saw in Kasrilivke the same bright, beautiful, unclouded childhood that exists in other places.

The children of Kasrilivke are Sholom Aleichem's dearest creations. They never are comical nor ludicrous like grown-ups. The long hours of uninteresting study in the cheder, the stern, unsympathetic melamed, the care-laden parents, the lack of food

and clothing did not destroy the natural joy of the children. They snatched at happiness wherever they could find it. There were Chanukah and Purim feasts; there was the pool in back of the bath house in spring and summer; there were long summer days; and there were the inexhaustible imaginations and bright, optimistic natures of the children. One may pity the people of Kasrilivke, but the children of this village, one never pities.

As a writer, Sholom Aleichem stands in a class by himself. His style, simple, clear, colorful, is highly original. He was a master of monologue and dialogue, which were his chief mediums of expression. There are few plots and descriptions in his stories. People revealed themselves to him through their conversations rather than through their actions and surroundings. His work may be considered a catalog of the various types among the Ghetto Jews as well as a dictionary of the whole modern Yiddish language.

He cannot be called a highly literary writer. There is not enough of the cosmic and the esthetic in his work. He was a realist and a humorist. Then, too, Sholom Aleichem was essentially a humorist, possessing a peculiar psychology and a philosophy of life which is alien to pure, abstract art. But Sholom Aleichem will always remain the most beloved and most popular Yiddish writer.

SESQUI-CENTENNIAL SOUVENIR

TO place a copy of the Declaration of Independence in every American home is the aim of the Sesqui-centennial International Exposition in adopting the replica of the historic document as the official souvenir of the exposition.

The souvenir will commemorate the 150th anniversary of the signing of the Declaration, upon which event the exposition is based. Attached to the facsimile will be a certificate, setting forth that the bearer, having co-operated in promoting the success of the Sesqui-centennial, was awarded the certificate as a testimonial.

The souvenir is priced at one dollar and may be obtained by addressing the Sesqui-centennial International Exposition, Philadelphia.



Hannah receives a letter

It was from Elka. Hannah dropped the sack with the flour on the floor, and entered the house to find her spectacles. She was surprised to have two letters in one week from Elka, and she anxiously opened it before she returned to the store. Glancing through the glass in the door to assure herself that the goats had not entered the store, she began to read the letter:

"Dearest and Beloved Mother:

"I have a long letter to write to you, and I don't know where to begin. Were I to write this to someone I do not love as dearly as I love you, it would be a simple matter. I would state the facts as they are, or, probably, I would not have written at all. But because I love you so much, and because we are so remote in our convictions it is difficult for me to write.

"You remember the story of Hannah and her seven sons? I often think of her and of you. Hannah of the history gave her seven sons to be tortured to death rather than have them accept a faith they did not believe in. But your pain is even greater, because the faith your children sacrifice themselves for, is not exactly your faith."

Hannah was puzzled. She looked through the window; the goats were still outside the door. They had come a step nearer but dared not enter. The leader glanced in cautiously, as it stood there cud-chewing and shak-

SYNOPSIS

Life among the Jews of Yanovke in Russia, is both difficult and comic. The leading character in this story which depicts the local color, the joys and the sorrows of the typical Russian village, is Hannah, a Jewish mother. All of her children, except Gitele and Moy-shele, have left her. Her days contain some simple pleasures, but consist mostly of worry and drudgery in the care of her two children, and anxiety for those who have gone to other parts of the world. Now she has received a letter from one of them in Odessa, which brings her added griefs.

ing its beard. Hannah knocked on the door with her foot to let them know that she was there; and resumed reading the letter.

"When I think of all the pain you have gone through I consider you a greater martyr than any of those mentioned in the history of the Inquisition. I cannot think of one bright day in your life that wasn't marred by some agony or misfortune. You have slaved all your life. You have worked hard to support father who was sick, and then he died. You have grudged yourself a larger piece of bread at your meals that your children might have plenty, and your oldest children have left you and do not even console you with frequent letters. And I have caused you more than my share of troubles. Oh, what wouldn't I give to make you happy! But instead of happiness I have only sorrows to offer you."

Hannah's eyes became wet. Elka's sympathy touched her. She so rarely received a word of consolation, that when such words came to her she was overcome. Through tear-filled eyes she saw a number of trembling goats at the entrance of the store. Again Hannah knocked with her foot on the door, and resumed her reading.

"And how bravely you carried your burden! No one ever knew what was going on in your wounded heart. Repeatedly you taught me to be brave, saying: 'Daughter, never let the world know what goes on in your heart. If your face grows pale from pain, pinch your cheeks that they may remain red.' O, mother, if we had many people of your bravery and sincerity it would be a good world to live in! But alas,

there are many bad people on earth, and it is for their sins we must suffer!

"I remember the day father died. You did not cry. It was the will of God, you murmured repeatedly in the attempt to keep blasphemous thoughts from entering your head. If we only had such faith amongst our youth, Russia would be free—the world would be free!

"Be as courageous as ever, Mother, and believe as you always did, that whatever happens is the will of God!"

Again Hannah looked up. The goats were nearer, bolder. The leader already had his two front feet inside, and the others pressed behind. Hannah's eyes were dry and inflamed. She was afraid to read on, yet anxious to know what her daughter was driving at. She wanted to open the door and frighten the goats away, but her muscles refused to obey. She leaned against the door, completely relaxed. Finally she began to read again.

"In the last letter I wrote you that the police searched my room and took away some of my books, but I did not tell you that I was arrested. Don't be frightened, dear mother! People are arrested every day. It is a small matter. Some of my friends even think it a joke to be arrested. It often happens that one is arrested and released twice in the same day. They arrested five of us. This was last Thursday. And this Monday was the trial. These trials are merely a joke, so your heart need not be troubled. In Yanovke they are talked of with fear, but to us they are a mere joke. I would have spared you the pain of telling you all about it, but I knew that someone in Yanovke might happen to read about it in the paper, and spread it on many plates, and frighten you more than if I tell you all about it. And there is another reason: a change of address. My comrades and I were banished to Siberia for a few years. The sentence is ten years, but no one has ever been known to have served a full term. I may be home within a year or even less.

"Dear mother, I want you to remember that the cause for which I am banished is just as holy to me as the Faith to those Jews who suffered the

Inquisition. You may not be able to understand, and I know that you do not agree. But we cannot begin now to convince each other. If I could have known a way by which to save you this shame and pain, I would have gladly paid for it with my life. But there was no way out. I had to tell—"

Hannah braved herself to read thus far, but could not go on. The rest of the letter became a great blur. She looked out through the window and saw two goats greedily devouring the flour she had intended for Gitele's engagement-cake. She did not stir to drive them away. Her eyes watched the goats ravishing amongst the sacks, but before her rose the scene of Elka's last departure. She seemed to hear the bells as the carriage drove down the street, and the sound of the bells comingled with Alek the Crier's mournful voice: "Charity saves from Death! Charity saves from Death!"

Two goats began to fight. A sack of flour fell over and its contents spread over the floor. The goats trampled the flour. Hannah watched them and even seemed interested in the fight.

From outside came the tinkle of carriage bells. The drivers were leaving for the station. They drove up to Hannah's door, and passed it. The sound of the bells grew fainter and fainter.

CHAPTER XIII

THE FIRE BRIGADE

Moyshele nervously paced the room. Tightly clasped in his right hand he held a short whistle which he polished on his sleeve. Each time he passed the mirror he glanced into it to see whether his large black cap was on right. Suddenly he stopped and listened. Then he walked over to the door and stuck out his head.

"Why didn't you go back to school?" Hannah asked as she came in from the street.

"Today is try-out day!"

"Such a misfortune! What is it good for? The town has been blessed by the Shtifineshter, his memory to benediction, and since then there hasn't been a single big fire. If they want a fire-brigade in Lipcove it is different, because that town has never been blessed by the Shtifineshter. But in Yanovke—to what purpose?"

"To what purpose! You would rather see all of Yanovke burned than have a real fire-brigade to protect the town."

"And do you want to tell me that your fire-brigade will be a better protection than the blessings of the Shtifineshter?"

"But, mother, if the Shtifineshter's blessings are such a protection, why did Baltin burn to the last house, even though he had blessed it?"

"Because they sinned in Baltin and did not believe in the power of the Rabbi. And that will happen here too—mark my words!"

"But the fire-brigade will save a city whether the people believe in the Rabbi or not."

"And I tell you—"

"The bell!" Moyshele yelled, quickly putting the whistle to his lips and blowing it before he reached the door. His shrill call was answered by others from the streets of Yanovke.

The people came out on the verandas and sidewalks to watch a number of young boys who ran through the streets sounding the alarm. Soon appeared men and boys carrying new red buckets, and with new hatchets in their belts. They all ran towards the Post Office where they assembled.

"Where is the fire?"

"That is the whole thing! That is the secret! Only the postmaster knows, and it is for these fire-fighters to find out!"

"And who doesn't know that the fire is going to be on the other side of the bath house?"

"Is it a real house they are burning?"

"Oh, no! Do you think they are insane—to burn a real house just for practice? They built a shed of dry-goods boxes."

"And I think they are insane enough, to burn so many boxes that would have lasted me a year to start the fire with. And to what good? Nothing! The young people of today don't know what to do with themselves, so they think of a fire-brigade. As long as they can destroy so many boxes."

"And the money it cost to buy those barrels, and the caps, and the hatchets, and the whistles—wasn't that thrown out? With so much money they could have bought matzos for all the poor of Yanovke, and they would have earned for themselves a Life Hereafter in Heaven."

"The whistles they had to buy. That is alright! They only bought twenty-five. I said to them: 'What sort of a fire-brigade are you that buys only twenty-five whistles? Here I have fifty and take them!' But the buckets, you see, that was wasted money. They could have borrowed the buckets in case of

need. Which Jew would refuse to loan his bucket in case of a fire? And they bought fifty of them! Fifty whistles they wouldn't buy, but fifty buckets they could afford!"

Meanwhile the volunteer firemen had assembled in front of the Post Office. Some of them rushed to the shed in the rear of the building and began to pull out the three water wagons.

"Did anyone go for the horses?" Berele Rivkoh's shouted.

Half of the assembled began running to the livery three blocks away where the horses had been rented for the occasion. Those who remained, pulled the wagons as far as the gate to have them ready as soon as the horses arrived.

"Who emptied this barrel?"

"I don't know; why do you ask me?"

"Sh-sh boys! Don't make such a noise! I think the postmaster's wife used it for a washing!"

"But this is the water that was not to be touched under any circumstances. What would we have done if it were a real fire?"

"Noo? Why don't you go and ask the postmaster?"

Three boys came panting into the yard announcing that the rented horses had been taken out of town. All began to curse the livery man and everyone gave advice. Finally the postmaster appeared, breathless and hatless.

"Well, what the Devil are you waiting for? The fire is started already," he shouted.

He was informed that there were no horses.

"Go and tell them to give you the horses that carry the mail. But hurry!"

Moyshele was the first to hear the message and he ran off as fast as his legs could carry him. He knew that whoever brought the horses would be permitted to drive the team. Breathless he reached the stable, and nervously waited for the sluggish groom to harness the horses. Others arrived after him—each one claiming that he was next to Moyshele and entitled to the second team. Moyshele tried to assist harnessing the horses but only managed to twist the straps and snap the buckles wrong. At last the horses were ready.

The proudest moment in Moyshele's life was when he seated himself on the high seat of the water wagon, his foot on the clutch, the reins grasped tightly in his hands, and gave the command to start. He felt that he was now engaged in a revolutionary work—the introduction of progress and civilization into Yanovke.

(To be continued)



The Folly of Youth

AN old man heard of a famous Jewish surgeon who could restore youth by performing a gland operation.

Going to the physician, the old man said:

"Could you make me 17 years old?"

"Certainly I can," the surgeon responded, and the operation was performed.

Several months later, the doctor sent a bill.

"Nothing doing," the patient responded. "I am under age and you cannot sue me, and if you say I am not under age, I'll sue you for fraud."

He Preferred Bricklaying Allegro

A JEWISH building contractor found one of his Jewish bricklayers slowly chanting the hymn "En Kelo-henu," leisurely laying the bricks as he sang.

"I hired a bricklayer," the contractor reprimanded. "If I want a cantor, I'll go to a shule."

"I can't work unless I sing," the laborer answered.

"Then sing a lively song like Chad Gadya, because the faster you sing, the faster you will work."

The Size Didn't Matter

A JEWISH mother made a dress for her daughter.

"But mother," said the child as she tried on the garment, "the sleeves are too short and the skirt is too long."

"Never mind, my child," the mother comforted, "after you wear it a while the sleeves will stretch and the skirt will shrink."

High Finance

FATHER had found a prospective husband for his daughter, but lacked funds for a dowry. So he went to a friend, saying:

"The 'chosen' will not make a move unless I can show him \$1,000. Will you lend me \$500?"

The friend, who was the town wag, replied: "I cannot, but if you will turn down the lights and place your \$500 before a mirror, the 'chosen' will see \$1,000 and not know the difference until after the wedding."

"But it is just that \$500 which I need," the father answered.

THOUGH the contest to find a name for the comic section of the B'NAI B'RITH MAGAZINE has closed, and the title selected is appearing at the head of this page, suggestions are still being received. Many of them are good laughs in themselves, and worthy of being included among the jokes.

For instance, Brother H. Liss, of Minneapolis, offers "Laugh-a-Lach," a nice play on words which is made obvious when it is printed, as he suggests, with a picture of some teaspoons. Everybody knows that laughalach (or however you care to spell it) means "teaspoons" and at the same time connotes the character of the humor page.

The contest was great fun even if we all couldn't win.

The invitation for contributions of Jewish humor to this page is still open. Menorah pins will be awarded for the best of them.

Winners this month are Dr. Benjamin M. Bassin, of Gary, Ind., and Lee L. Goldberg, of Louisville, Ky.

Nothing to Worry About

MOTKA CHABAT, renowned wit of Vilna, wished to comfort a woman who was wailing desperately at the top of her voice that her "Cholont" had been stolen.

"Where did you have your food?" asked Motka.

"In my pantry," the woman sobbed.

"Was the pantry closed?" he inquired.

"It was—sure."

"Did you have a padlock on it?"

"Sure I did."

"Was it locked?"

"How then? Of course."

"Did you keep the key in your pocket?"

"Yes, yes, yes—I did."

"Well, then, I think it was not your fault the food was stolen," Motka concluded.

Otherwise, I'm Your Man

A RICH man in Krakau advertised for a Hebrew teacher who also could give instructions in French, German, dancing and gymnastics.

One morning, before dawn, he was awakened by a persistent knocking at the door. Looking from the window he saw an old Melamed.

"Why do you arouse me at this hour?" the irate man called.

"I have come in answer to your ad and did not want to be late," the Melamed answered. "I don't know any French or German. I never danced in my life. I teach Hebrew but I have too many pupils as it is. So I am sorry, I cannot take your position."

He Took No Chances

THE SHADCHEN, with a "chosen" in tow, approached the home of the girl in question, after a long trip.

"Better wash your face before we go in," the shadchen suggested.

"But suppose it should turn out I do not like the 'kala,'" the young man responded.

Making the Best of It

A CROWDED stagecoach was passing through a lonely wood on the road to Pinsk when suddenly three masked bandits, armed to the teeth, blocked the way and forced the passengers to alight. Two merchants at the end of the group watched anxiously as the bandits proceeded down the line stripping their victims of valuables. Finally the first merchant cried out, "Wait a minute!" He drew out his wallet. "Here," he said as he turned to his companion, "Here is the fifty zlottas that I owe you."



P A C K A R D



THE Navy and Army together have honored Packard with orders for new aircraft engines totaling nearly four million dollars. The new motors, proven supreme by exacting government tests, are a tribute not only to Packard leadership in power plant engineering but also to the vision and sympathetic cooperation of those men who bear the responsibility of our national defense. == Packard's motor building supremacy is as available to the private citizen as to the United States government—in the Packard Six and the Packard Eight. *Ask The Man Who Owns One.*



"My experience covers seven or eight years with one Kelvinator. It is difficult to believe that anything could give more unalloyed comfort and satisfaction than the Kelvinator I have."

(Name on request)

IN choosing the particular system that is to bring the recognized advantages of electric refrigeration to your home, this is to be remembered; Kelvinator is the oldest system. Its performance, since 1914, in thousands of homes, is a guaranty of its performance in your home.

There is a Kelvinator to fit your present refrigerator

KELVINATOR CORPORATION
Division of Electric Refrigeration Corporation
2037 WEST FORT STREET, DETROIT, MICH.
KELVINATOR OF CANADA, LIMITED, LONDON, ONTARIO

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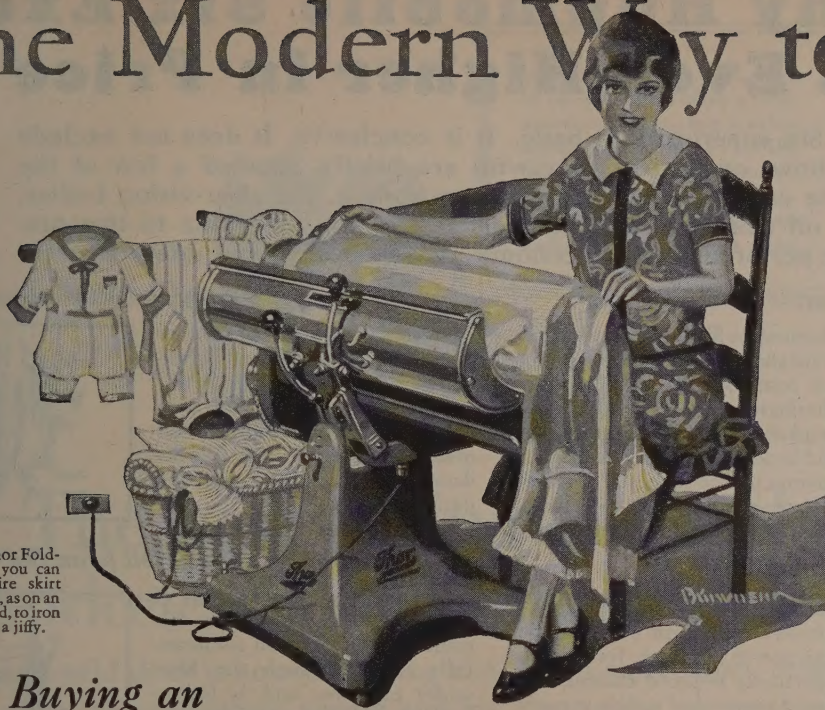
Kelvinator

The Oldest Domestic Electric Refrigeration

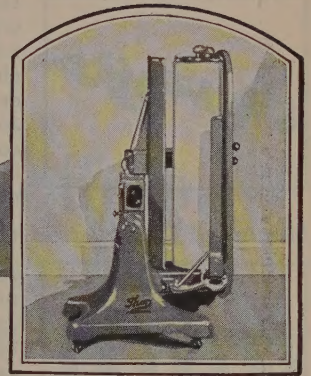
"Better-Always-Better"

When writing to Advertisers kindly mention the B'NAI B'RITH MAGAZINE.

The Modern Way to Iron



With the Thor Folding Ironer you can put an entire skirt over the roll, as on an ironing board, to iron or press in a jiffy.



It folds and rolls into a closet or corner, occupying a space of only 22 x 26 inches.

When Buying an ELECTRIC IRONER Consider These Facts

Advantages of the Thor Folding Ironer

Automatic Control: A finger touch at right or left end starts or stops the padded roll and opens or closes the heated "shoe." You merely guide the pieces through.

No Special Wiring Needed: Any base-board electric outlet (on the porch in Summer—or in any room) supplies clean electric heat, and current for the motor. (May be had for gas heat, if preferred.)

Economy: As economical as using a hand iron.

Saves Space: So small it fits in even a kitchenette.

Saves Time: The 31" ironing surface finishes a full size table cloth in only 5 minutes; and a complete ironing in about two hours.

Full Open Roll: (See illustration.) The

open end irons shirts and *everything*.

Ironing Results: The even pressure imparts a beautiful, lustrous sheen. You can iron lace curtains, too, instead of stretching them.

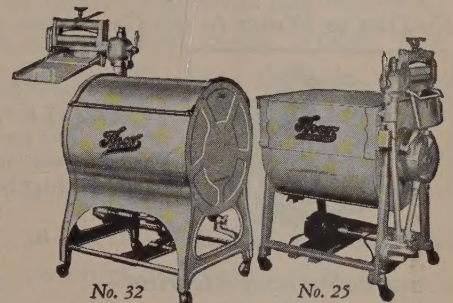
Convenience: As easy to take out and use as an ironing board and hand iron. No standing. You sit in any comfortable chair to iron.

Clothes Rack: On the right is a folding rack for ironed pieces.

No Oiling: One filling with oil (furnished with ironer) lasts for years. Every moving part is completely enclosed. (No belts.)

It Folds It Is Guaranteed.

Sold on Easy Payments: Look in your newspaper for the name of your local Thor dealer, or write us.



Thor Cylinder Washers

Ask your local Thor dealer for a copy of "When Buying a Washing Machine Consider These Facts." Then you decide for yourself. The facts show Thor's long life, the advantages of Thor's Cylinder washing principle, etc. Thor Cylinder Washers are made in sizes and models to meet any need and at prices to fit any pocketbook.

Responsible Retail Merchants are invited to write for attractive sales proposition

THOR

Is Making a Million Happier Homes

ELECTRIC HOUSEHOLD UTILITIES CORP.

(FORMERLY HURLEY MACHINE CO.)

CHICAGO NEW YORK SAN FRANCISCO BOSTON TORONTO, CAN. LONDON, ENG.

When writing to Advertisers kindly mention the B'NAI B'RITH MAGAZINE.

Mail the Coupon

We will send complete literature including the book "You and Your Laundry," by Mrs. Christine Frederick.



Electric Household Utilities Corp.,
600 W. Jackson Blvd., Chicago, Dept. 692
Send literature on Thor ☐ Ironer,
☐ Cylinder Washer, ☐ Vacuum
Cleaner; Also Christine Frederick's
Book.

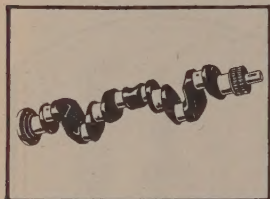
Name.....

Address.....

Read Why Hupmobile Six Excels Cars Even Higher in Price

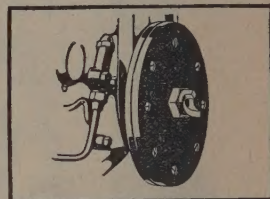
Hupmobile Six superiority is basic. It is conclusive. It does not exclude even cars above our price. Herewith are briefly detailed a few of the features—the easy steering, the rigid crankshaft, the clear-vision bodies, the filtered oil and gasoline, and the like—which contribute to that pre-eminence in performance and economy, and to beauty and safety as well.

Rigid, No-whip Crankshaft—



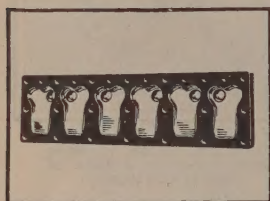
Hupmobile Six has a heavy, rigid crankshaft—the kind too costly for common use. Vibration is eliminated in a Six by a rigid crankshaft to overcome whipping and bending, and by a damper to counteract the torsional or twisting tendency of a revolving crankshaft.

Special Vibration Damper—



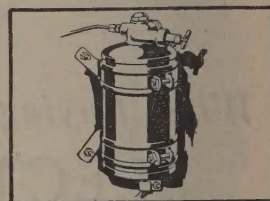
No vibration damper can do more than eliminate the torsional vibration already referred to. And without a heavy, rigid crankshaft such as this engine has, a damper itself means little. The Hupmobile Six damper is a special and improved design.

Machined Combustion Chambers—



Another high-priced practice. Its results are uniform compression and power impulses, for smooth operation; reduced carbon, and easier removal of carbon at more infrequent intervals. Hupmobile ingenuity devised a shape to be machined exactly to uniform size.

Clean Oil from the Oil Filter—



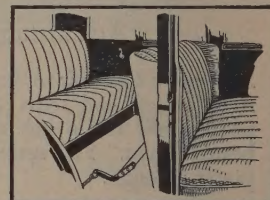
The Hupmobile Six disposes of dirty engine oil by a highly efficient oil filter. The oil automatically passes through the filter under pressure, and is fed to bearings and moving parts wholly freed from the dirt, bits of carbon and other contamination which do actual damage.

No Dirt or Water in the Gasoline—



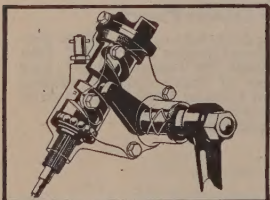
Every drop of gasoline is filtered clear of all dirt, sediment and water. The gasoline going into the carburetor of this car is *clean*. Another highly valuable safeguard.

Newest Upholstery in Latest Mode—



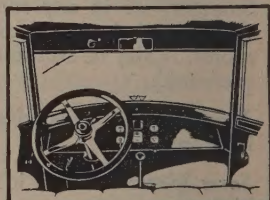
Closed car upholstery is a new shade of blue-gray, best described as platinum, in a deep pile fabric. Cushions are soft and deep, built over springs which contribute greatly to comfort.

Remarkably Easy Steering—



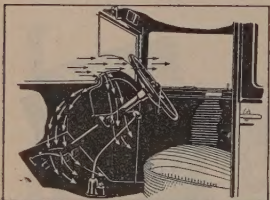
Few cars steer as easily as this. It seems as though you only wish to turn and the turn is made. Hupmobile was first to use steering gear especially designed for easy control with balloon tires. The ball-bearing principle of the mechanism keeps steering as easy when the weather is cold as when it is warm.

Safety in the Clear-Vision Bodies—



Hupmobile bodies have narrow pillars for clear vision. At the pillars, the internal framing is of steel. Elsewhere the framing is of wood. This composite construction affords all advantages of both steel and wood, and eliminates the disadvantages of all-steel and all-wood.

Special Windshield Clear-Vision, Ventilating—



The one-piece, clear-vision windshield ventilates without tilting in or out. It raises vertically by a hand lifter, circulating a full-width sweep of air down into the driving compartment, and straight back into the car when desired, as shown by the arrows.

A Gasoline Gauge in Front of You—



You know from your seat the exact quantity of gasoline in the tank at the rear. The gasoline gauge is on the dash in front of you, one of the units in a beautifully neat grouping of the five instruments.

Sedan, for five, four-door, \$1385; Coupe, two-passenger, with rumble seat, \$1385; Touring, for five, \$1325; 30 by 5.25 balloon tires, 4-wheel brakes. All prices f.o.b. Detroit, plus reduced tax.

HUPMOBILE SIX

When writing to Advertisers kindly mention the B'NAI B'RITH MAGAZINE.

In the quiet of her room, when he has gone to the office, a little, nameless, gnawing fear is at her heart. Can she be ... no! she will keep her youthful charm. But how? There is only one way—by building back the energy spent each day through deep sleep.



The best spring on earth offers priceless benefits at matchless savings

In all the world there is no other spring like *The Ace* for assuring serene repose and restoring radiant vigor. Not at any price. Yet *The Ace* costs less than many inferior makes.

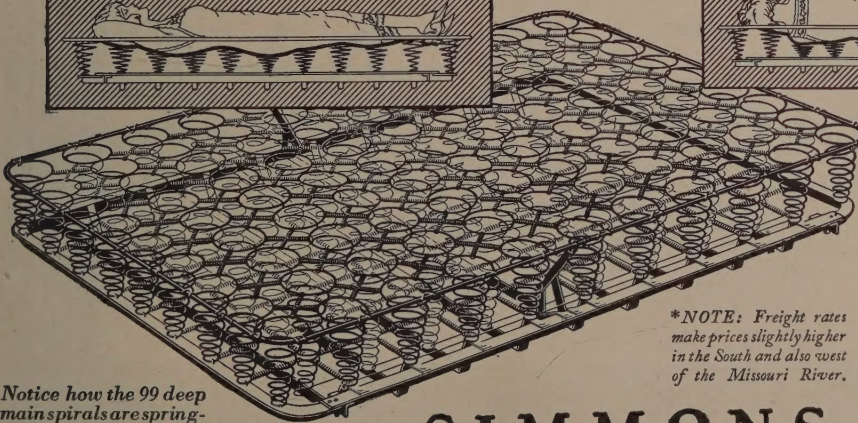
Silently and without sagging, its 99 deep main spirals yield to every body curve, supporting you in the position nature intended. For they are tied, not with unstretching wires, not with stiff slats, but with 302 lively little coils at both their

tops and centers. Simmons patented stabilizers allow no creaking sidesway to disturb the deep sleep it invites.

The surge of buying approval has forced up production and slashed costs. Today your dealer can sell you *The Ace*, the best spring on earth, for \$19.75*. A value you can't match. Simmons recommends its use with the Beautyrest mattress, equally amazing in comfort and value, \$39.50*.

\$19.75*

THE SIMMONS COMPANY. New York, Chicago, Atlanta, San Francisco



Notice how the 99 deep main spirals are spring-tied at both top and center by 302 lively coils.

Lie in any position. Your every contour is met with gentle though firm support. Study these diagrams.

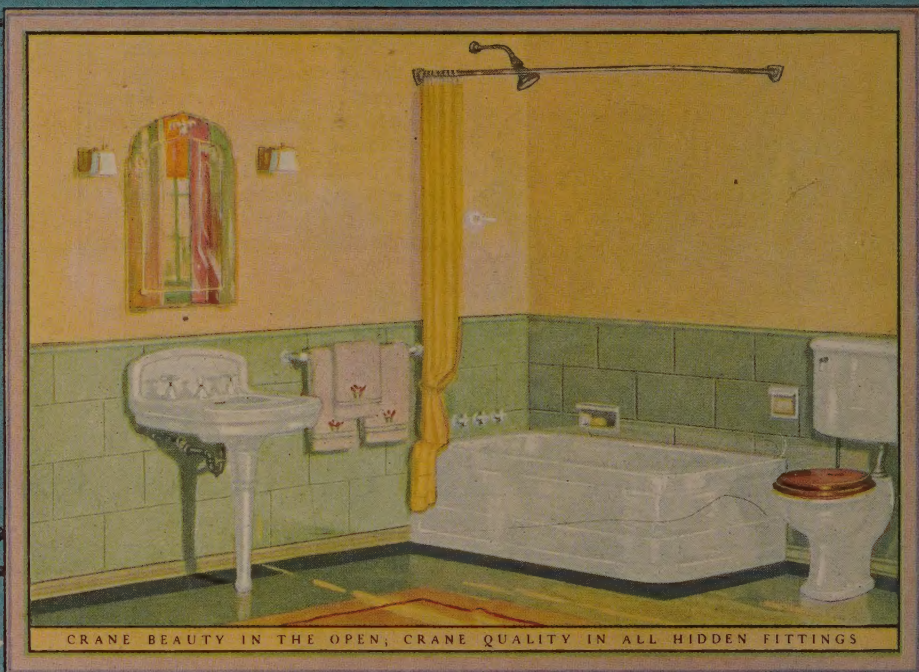
At both sides Simmons patented stabilizers eliminate sidesway and sagging. Rounded frame cannot tear the bed-clothes.

*NOTE: Freight rates make prices slightly higher in the South and also west of the Missouri River.

SIMMONS
Ace Bed Spring
• Built for Sleep •



Remember: One-third of your life is spent in bed.



CRANE BEAUTY IN THE OPEN, CRANE QUALITY IN ALL HIDDEN FITTINGS

That beauty can be created by simple means is suggested in this engaging bathroom. The clear white fixtures harmonize with the cool greens and tans of walls and floor; their graceful lines and unusual contours add further charm and distinction.

The *Corwith* bath is unique. Its outer surfaces are moulded in receding planes. Matching it in listening white color, the *Revere* lavatory of two-fired vitreous china has a

Securo waste for quick and cleanly draining. In keeping with the painted plaster walls and cement floor, the *Corwith*, the *Revere* and the *Saneto* are not expensive.

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